THE

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NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 8.

AUGUST, 1886.

ADDRESS TO THE MINISTERS' CONFERENCE.

ISAIAH XXXIII. 20.

"Look upon Zion, the city of our solemnities:
Thine eyes shall see Jerusalem a quiet habitation;
A tabernacle that shall not be taken down;
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken."

AT times, when we feel depressed in our spiritual life, and the prospects of the Church appear dark, it is a relief and encouragement to turn to the record of Divine promises in relation to His kingdom, and dwell upon some of the glowing pictures of the prophets. Isaiah, especially, as well as the Book of Revelation, looks forward to the glorious period coming in the latter days, when the Spirit shall be poured out from on high, and the moral desert shall blossom as the rose. In the chapter before us, we have a contrast drawn between the days of evil and the days of goodness, with the power of the presence of the Lord to dissolve the gloom and shed forth the peaceful fruitfulness of pure and holy living. Then complete and abiding establishment is depicted. Not only Jerusalem, the city of Truth, is here, but also Zion, the habitation of Good, the home of heavenly affections, the mountain of holy love.

And we know that in order to have the cords of the holy tabernacle secure in the world of men, the stakes thereof must be driven firmly into the ground. Their holdings must

have obtained a lodgement deep down in the heartiest affections of the human will. So that it is no more a heavy drudgery to perform the duties of the kingdom, but a heavenly delight to yield the fruits of obedience, showing forth the Redeemer's praise, and carrying the blessings of His salvation to those who are in want.

The primitive Christian Church started in comparative purity. Its first disciples enjoyed the personal presence of the Saviour, and its apostles received their personal commission from Him. At Pentecost, an extraordinary endowment of the Spirit was shed upon them, and they entered the field of the world, going forth to their work, full of animation and zeal. The new religion was the first thing of their lives. Love for the truth and love for the brethren filled a large place in their hearts. They were carried forward on the wings of a holy enthusiasm. There was a fervor of consecration to the cause which sustained them in persecution and bore them triumphantly through loss of property and sacrifice of life.

By degrees, however, the primitive purity declined; gradually the worldly elements in the Church increased in power. The primitive zeal, losing its spiritual elevation, began to cool. The holy ardor abated. And in the fourth century we have the setting in of that defect of spirituality and that eclipse of genuine faith which led to still greater darkness, and which all good men now unite in deploring.

From what is told us in the Writings, and from what we read in the prophecies of the Holy Word, we infer a different process in the establishment of the New Church. We expect a movement in a contrary direction. Starting from small beginnings, and from comparatively ignoble grades of life, the promises are of progressive increase, until it arrives at a holy fulness, wherein there is to be a heavenly abundance of all things pertaining to truth and of all things pertaining to good.

> "For there the glorious Jehovah shall be unto us
> A place of broad rivers and streams,
> Wherein shall go no galley with oars,
> Neither shall gallant ship pass thereby."

"And there shall be no more curse; but the throne of God shall be in it, and His servants shall serve Him." From being limited in numbers, and, as at first, "confined to a few," the time comes when its "reception" will be "among many," and the forces of the gentiles be converted unto it. "And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time."

The morning of the new day advances continually towards its noon. Both light and warmth increase. Heavenly influences descend in greater force. The Holy Spirit gains in the manifestations of its power. The fruits of the Spirit are to multiply. There is to be awakened the enthusiasm of a new and better life. The ardors of a noble zeal are to receive their enkindling fires from the censers of the golden altars of the heavenly world.

It becomes our duty in these days to contemplate these Divinely-drawn pictures of the future of the New Jerusalem, for we have duties devolving upon us in relation to it. We have something to do in promoting this cause, and in bringing all these glorious promises to pass.

So far, there is a living obligation pressing upon each individual soul.

But with the ministers of the Church there rests a peculiar function. They have a special commission for laboring in this holy work. We are told in the Doctrine of Charity that the ministry is provided in order that that which is Divine may exist among the people. To them, then, we are to look largely for the methods which shall promote its increase. They are or should be the willing agents of Divine Providence in bringing in and hastening on the fulfilment of these predicted blessings. And it would seem that when we come together here in our annual conference, our attention should be fixed upon those things which may serve to deepen the religious life of our people, and render our own ministrations to them more useful and efficient.

The signs of the times and the circumstances in which we are placed should not be overlooked. We ought not to dwell too long or too contentedly in the shade and coolness of early morning. Neither Elim nor Horeb are to be permanent resting-places. By keeping too prominently in mind the dark things contained in the Writings concerning the state of Christendom in the first half of the last century, we hold on to the darkness, and retard by so much the dispelling of its gloom. And, by limiting our attention to the fewness of numbers mentioned as belonging to the early days of the Church, we may seriously enfeeble the efforts that should be made to change this preliminary condition for a brighter and more fruitful one. The tendency is to keep the negative state we ponder and dwell in. Those things were written four generations ago. It is now one hundred and twenty-nine years since the Last Judgment occurred in the World of Spirits. The century and a quarter since elapsed has been the most remarkable in the history of the world. Old things have passed away, while a vast multitude of things have become new. Changes of state have occurred in many civil and social, in many moral and spiritual relations, greater than had been effected in all the Christian centuries gone before. Not only a new Christendom, but likewise a new Heathendom, lies around us. For certain great purposes of intercourse, all the nations of the earth form now a single community. There is a new condition of the whole rational world,—a new condition of the entire religious world.

The New Heavens have been at work; a widely-diffused Bible has been at work; Divine Providence has been at work; the Holy Spirit has been at work; Christian missions have been at work; and the unprecedented doings of all these are marvellous in our eyes. They have been called in our day "the Seven Modern Wonders of the World!"

This changed condition of everything around us calls for renewed thoughtfulness on our part. The times are ripe for wider effort, and for a prayerful consecration to the holy work. It becomes a serious question for us to consider, whether a large portion both of the religious and irreligious world about

us is not better prepared to receive the truths of the New Church and imbue something of its good than we are to communicate these things in forms properly suited to their needs. In the rapid progress of this New Age, are we not in imminent danger of being outstripped in good, honest, sincere Christian work by multitudes of people who do not enjoy a distinct knowledge of the helpful truths of the New Dispensation? Do we stand before the world as devout and sufficiently signalized promoters of this most holy of all causes? What is the impression generally made upon the religious portion of the community by the perusal of our columns of "Church News?" Do we not find them largely filled with accounts of amusements, — of picnics, dancing-parties, Santa-Claus festivities, and Punch-and-Judy shows, to the danger of overtopping items of religious interest or of moral work and growth? We have noticed lately in the local journals of several places where there are New-Church Societies, that some popular comedy had been performed in the vestry of the New-Jerusalem Church.

However harmless or innocent these things may be in their own proper time and place, the drawback is that the prominence given to them tends to advertise the New Church, not only to the general public, but also to our own people, as an organization for the cultivation of hilarity and amusement rather than for the promotion of a higher consecration to the true Christian life. And I have known many instances where good people of our own body have been withheld from giving circulation to certain numbers of our periodicals because they contained things calculated to give a needless shock to the religious sensibilities of their friends. We must remember that while quails are freely allowed during the wilderness journey, there are, too, such places as the graves of Hattaavah along the route. Ministers are the watchmen in these matters, whose duty it is to lead, and sometimes to say no, by dropping a stone from their shepherd's sling into the path in front of such sheep as they think may be venturing too far in a dangerous direction from the right path.

Archdeacon Farrar, in an address during his recent visit

among us, has said, as one result of his observation, that what the religion of this country needs at present is "*a new enthusiasm*," that can send it forth with a heartier energy to fulfil its mission. Of course, what he means is not a fanaticism, but a genuine ardor for pure and holy things; a renewal on a modern plane of something of the primitive devotion and zeal.

We all remember, too, the words of the earnest Hindoo, Mozoomdar, at the Boston meeting: how that on visiting the European countries, he had discovered that the Christianity of Christendom needed *Christianization*.

To no class in the Christian world are these suggestions more timely or appropriate than to ourselves. In possession of this remarkable system of New Truths, we have peculiar and most powerful incentives to open our minds more fully to what is descending upon us from above. We know, or ought to know, something of the significance and meaning of this New Age, and of that fulness of life and order the Lord is preparing for the human race.

The time has come, believe me, brethren, — the time has come for seeking more of the celestial things of the heavenly Church. Do we not know that the heavens are full of a holy zeal for goodness and for the salvation of men, and that they are longing to communicate something of that zeal to us? Other planes of the mind besides the purely rational and intellectual need filling with the activities of the new life. The conscience requires to be aroused and quickened. The heart needs to be stirred to greater depths. And the decisions of the righteous Will need to be determined more vigorously to action.

Have these things in the past occupied a wide enough space in our ministrations? Have we not left with too little cultivation the broad fields of the conscience and the affections?— both the emotional and the devotional elements?

It would seem that the field of our religious life needs to be deepened and broadened, giving a home and a theatre of action to that "new heart and new spirit" spoken of by the prophet as ready to descend upon the Church from above.

We need a livlier interest in the work of converting men and saving souls,—in calling to reformation and repentance the multitudes who apparently have hitherto known little or nothing of this life. We need a wider and closer sympathy with the world's masses, with the profound questions and interests which move and agitate them, and with the great social, philanthropic, moral, and religious movements going on around us. That so we may become all the better qualified to perform rightly and well the transcendent uses and duties of a true and faithful Church among men. We have only to peruse our current newspapers, with their daily record of crime, immorality, and social disorder, to become deeply impressed with the necessity there is for a more aggressive and comprehensive work on the part of the Church.

If, as it is hoped and believed, the body holding these new truths is to become the Christian Church of the future, it must be prepared to meet and endowed to provide for the varied, the manifold, and the vast religious wants of the world's communities. We have need therefore to ray out and touch the moral and religious life of society more nearly and on a larger number of points. These are problems for us to carry home to our respective fields of labor, studying how best they may be carried out in practice. Our deliberations while together here should be of such a nature as to throw light upon our path, and send us back to our congregations strengthened and encouraged for the work of building up the spiritual life of our people and extending the Church among men.

How best to organize and carry on the missionary work; is one of the questions which of late has challenged our attention. As a step in the solution of this problem, we ought to consider the elements which enter into the work and the objects we should seek to attain. Besides a promulgation of a knowledge of the truths by tracts and lectures, there goes, close behind, the planting of the Church, with the complete institution of its offices, its worship, its sacraments, and other uses. The problem is, to hold and keep what the preaching missionary attracts: to put in the seed with sufficient intensity of interest to gain a thorough lodgement, insuring propagation

and growth. And this, as we see at once, will take place just in proportion to the ardor and devotedness with which the work is prosecuted and performed. Zeal in us will awaken zeal in others. Enthusiasm in imparting will beget enthusiasm in receiving. No body can radiate any more heat than it possesses. As soon as the true fires are burning sufficiently in our own hearts, warmth will flow out serving to enkindle love in others. The New Church ought to take the lead instead of lagging behind nearly the entire religious community in every good word and work. Whenever the earnestness of the Church is properly aroused to the missionary work it will become successful. An active love for the business will rapidly suggest the best methods and create the best organization for carrying it on.

The demand of the time is for a living Church; and in order to hold men in connection with us, we must have a living Church to invite them to and for them to associate with. Have not the coldness and sluggishness of the Church in the past chilled away from our communion many zealous persons who had been attracted to us by the beauty and rationality of our doctrines?

After a generation or more of trial and experience the Convention has adopted the institution of General Pastors in the ministry of the Church, an office for the oversight of affairs in the several State Associations. Universal experience, gleaned from the history of every branch of the Christian Church, in all its ages, testifies to the usefulness of such a distribution of ministerial functions. It tends to good order, to unity, harmony, and efficiency. The more fully the function is entered into by each incumbent, its duties being assumed and performed, the better will it be for the life and prosperity of the Church. Like that of the Apostles, it is an office to be magnified and spoken well of; and it should be one of our endeavors to have as far as possible the entire time of these pastors devoted to their especial work; that their supervision and pastoral care may reach out to all the scattered sheep and isolated and needy circles of their respective districts. To effect this object, both the moral and pecuniary ability of the

Church must be called upon and summoned into hearty and systematic coöperation. Most of these pastors need already the assistance of zealous evangelists and competent colporteurs to occupy their ground properly and carry on their work. If these are well sustained we shall retain our hold on many places like some of those which, from the want of such care and cultivation, have in the past been allowed to run to waste, and from which, through neglect, the Church has disappeared.

Then comes our parish work, the various problems of which nearly all our ministers have constantly before them. What are some of our needs in this department? Pushing our own personal tastes aside for the moment, and looking out upon the wants of the surrounding community, I should say, we need more frequent meetings, and of different kinds, to arrest their attention and feed their hungry souls. I remember, when in London, the impression made upon me by the notices which Dr. Bayley used to read every Sunday from the desk. Something was going on in the vestry every evening in the week; all classes were provided for, and every moral and religious want seemed to be met. And the Palace-Gardens Church has proved itself a successful missionary enterprise. I think some of the most effectual missionary work that many of our societies could do would be to hold three services on the Sabbath. If it be objected that this would impose too great a strain upon the minister and the singing choir, two replies come. The first is, most of the churches of other denominations around us sustain such services, with apparent ease. The other is, that our societies should aim constantly to supply ministerial and other assistance to their pastors as rapidly as their means will allow; and should be in the endeavor to establish colonies and mission stations in their immediate vicinity. And in addition to the Sunday services, there should be, in order to keep the fires burning, more religious meetings through the week; for prayer, for praise, for inquiry and instruction, for conference, experience, and testimony. A Church that is to become universal, or even general, must make provision for the general want, must not be sparing of zeal, energy, or practical wisdom, nor omit any legitimate

method of lengthening its cords and driving its stakes deeply into the mental soil around. Until we manifest more earnestness in these respects, and more propagative ability, ours can never become the Church of the future, nor even a powerful denomination.

We need to emphasize more all the true and orderly externals of the Church; remembering the truth that "all power is in ultimates"; and calling to mind the universal experience of mankind, that the masses have always been most powerfully affected and moved by the external and visible things of religion and the Church; warning us therefore to clothe and embody the internal things of heaven and the Church in appropriate, powerful, and effective external and visible forms.

We all remember that remarkable passage in Genesis, where Jacob in giving his parting prophecy to his sons, is led by the spirit to declare concerning Benjamin: "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and in the evening he shall divide the spoil." And from our Writings we learn that this ravening of a wild beast for its prey, is the Divinely chosen symbol for setting forth the intense and burning earnestness of our Lord and Saviour for the salvation of souls, and the urgency of effort He is willing to put forth in snatching men away from perdition and drawing them out of sin. A desire and a feeling too, which He inspires into the hearts of angels, who are in sympathy with Him.

From which we may see that the visible New Church has yet to increase its warmth, its earnestness, and its zeal yet many degrees before it will reach the Scriptural or heavenly standard.

Portland, Me. WILLIAM B. HAYDEN.

UNMEASURED and unlimited,
With noiseless slide of stone to stone,
The mystic Church of GOD has grown;
Invisible and silent stands
The temple never made with hands.

— *J. G. Whittier.*

THE MISSION OF THE NEW CHURCH.

AN APPEAL.

THERE appeared in the month of October last, in *Our Church Uses*, a little sheet issued by the Massachusetts New-Church Union, a most admirable article under this very heading. It seemed to us to strike the key-note of the Providential cause, we might almost say, of our existence as a Church organization.

This tribute to the author's clearness of vision on the subject must be our excuse for quoting him in full.

"What is the mission of the New Church? We answer that it is the same as that of the First Christian Church. Although the New Church has a higher revelation given to it, that revelation must be brought to the knowledge of men before the Church can be established. Spiritual and Divine truths that were not known to the First Christian Church are now revealed. These truths are to be found in the Word, when it is explained according to the light of true doctrine. The Word is the foundation of the Church, and the Word was given prior to and at the Lord's first coming. The everlasting gospel that the Lord Jesus Christ reigneth, is the grand, central truth that the Lord's first apostles proclaimed. Now the same truth is to be proclaimed at the Lord's Second Advent. It is to be taught from the Word so as to be rationally understood. The great mission of the New Church is to bring this truth home to the understandings and the hearts of men, so that they may be awakened from the stupor of naturalism and materialism, and raised to a new life in which spiritual realities may be seen and acknowledged. The faith of the First Christian Church in the Lord as a Divine Saviour had died out or become extinguished at the end of that Church. Hence it became necessary that it should be proclaimed anew. So far as men receive this idea of the Lord, a new beginning is formed, from which a New Church can arise and become established.

"From this central idea all the other truths of the New Church are derived, and until it is clearly and firmly established in the mind, there will be some obscurity on all other doctrines. Is it not our duty, then, to present the doctrine of the Lord to the minds

of the people in such a way that they will behold Him in His coming? This is the great mission of the New Church, and for this reason it must be a missionary body. If we did nothing else than publish the writings of Swedenborg and educate and train, thoroughly, a body of teachers or preachers who would go forth with the zeal of the Lord's first apostles, to proclaim His Second Coming in the spirit and power of His Word, we should do more to establish the Church than if we devoted our time and attention to forms of organization or rituals of worship. The organizing efforts have not as yet proved very successful. We have not reached an agreement on these things; but we all agree that the doctrines of the New Church must be published by the press and proclaimed by the living voice. Let us devote our energies to this general work, and as we develop power in this direction, the particular uses will be more clearly seen, churches will grow, and there will be continual increase and progress."

He says that to fulfil our mission, we "must be a missionary body." On this declaration we base our argument. We believe in it.

The Lord's New Church as the crowning Church of the ages to come, wherein there shall be no division of belief as to the oneness of Christ in God and a life in keeping with the commandments, it is not our purpose to touch upon. The Lord himself, when on earth, proclaimed his second coming. Whoever accepts the writings of Swedenborg, acknowledges that event as accomplished. The Lord having thus fulfilled His part of the covenant, what is there that remains for us to do? Is it not for us to preach it, to teach it, and that in real earnest? — to devote ourselves, yes, to dedicate ourselves, to that work?

We believe in a New-Church organization, in worship, and in every form of order necessary to adapt the new truths to mankind, but, like the writer of the article above quoted, we wonder if we have not been, and are not to-day, engrossed more with the form of things than with the substance.

We who have accepted these New-Church doctrines as true, have preëminently placed ourselves in the position as agents, whose sole duty, aside from living them, is to proclaim them. This is our errand, our mission in the world.

Swedenborg says that the press would serve more than anything else to disseminate the new truths. Such an agent is in harmony with the doctrines he teaches of human freedom, and the reception of truth by the rational understanding in the individual examination of them.

We admit that our Church body has accomplished not a little work in that direction, and this work increases in a commendable degree. But it is a question how much more widely the New-Church doctrines might have been received in the past — yes, it is a question how much larger might be the visible or organized New Church to-day — had its adherents, both preachers and laymen, devoted themselves to preaching the Second Coming of the Lord as a mission incumbent upon them, together with all that this great advent includes, — yea, makes imperative as apostles of the New Christian faith, — rather than have devoted themselves so greatly to the formation of an external Church body.

Divine Providence, we know, has permitted this growth, such as it is, using the best instruments in his hand; but does such a conclusion argue that these human mediums were perfect? Might they not have been better? Ah, let us picture to ourselves the apostles of old, who preached the first coming of our Lord, — with what zeal, with what enthusiasm, with what singleness of heart, overcoming great obstacles, enduring persecutions, suffering martyrdoms, they announced these tidings of great joy! With minds uplifted to higher themes, with hearts attuned to lowly things, they went about from village to village, from city to city, from nation to nation, even from door to door, fired by a great love of the eternal truth, laboring in the Master's cause. With tongues of fire they spoke, because in their hearts burned this holy zeal, accounting it for the glory of God to suffer for the sake of Jesus Christ.

Later in the history of the first few centuries of the Christian Church, what noble examples of pious monks travelling into far countries, and into the wilds of barbarism, preaching the living faith, turning at last whole tribes and nations from paganism to the Christian faith! Was it simply the gleaming

of the cross of Christ, symbol of the advent of the Lord and His enduring pain for fallen mankind, which wrought such magic effect on the hearts of those savage hordes of Europe? Rather was it, and may we not believe this, that what was in their hearts to do the Master's bidding could but result in making converts. How thrilling is the history of the baptism of these undisciplined people!

It is useless to say here that the times have changed; that the would-be inquirers of this age, who demand, more than formerly, a rational perception of truth, accept nothing after the manner of those days. Have the hearts of men changed as to the reception of truth, or are we changed in our disposition to give it? In short, have we a love for saving souls? This is a close question, because we are apparently so much in love with the truths of the Heavenly doctrines.

Perhaps we have struck the key-note of our self-condemnation just here. Intellectually, we may be greatly in love with New-Church doctrines. Our whole preaching shows that. This is not to be wondered at when we compare their admirable philosophy, their logical deductions, and their common-sense conclusions with the dreadful dogmas and hard reasonings of the doctrines so rigidly preached and taught since the Reformation by the originators and inheritors of Calvinism.

Whatever may have been our short-comings in giving prominence to the promulgation of the new doctrines in their intellectual force, it is charity and not faith which is to be the heart of a true Christianity. It is the love of truth, the affection for right-doing, which only can develop a true religion.

Does not Swedenborg reiterate this lesson more than, or as much as, any other? Might we not say it is the burden of his teachings? Was it not for this that the Lord has come a second time, and because the faith of the Church, once delivered to the saints, had become cold? How terrible the pictures Swedenborg gives of those in the other life who while in this world loved above all else to dispute on matters of faith, while in their hearts they loved not the commandments. We may perhaps dismiss this painful questioning for the time being, at least, and recall those touching, those almost melt-

ing words of our Lord when taken home to ourselves: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." "And ye would not." What painful words. He likewise said that the fields were white for harvest; that the harvest was plenty, but the laborers few.

These words are certainly for our age, and for this Second Coming, even though a century and more have passed since the great announcement through Swedenborg of the Lord's Second Advent to men. To the disciples and their followers was committed a definite work to preach the blessings of the Lord's birth into the world, through whom, and through whose coming only, men were and are to be saved. In obedience to the command, "Go ye into all the world and preach the gospel to every creature," they at once constituted themselves missionaries to the world. Is this command less binding upon us? It is greater and more imperative, because the truth to be preached is deeper, the age we live in more subtle and difficult to grapple with in its purposes for evil. Yet, happily, commensurate with this condition, there rises, to meet the foe at every step, the all-powerful weapons, born of the eternal truth, which are to be found in the unfolding of the spiritual sense of the Divine Word given to the world at the Lord's Second Coming; given for this very purpose of subduing the evil.

What are we doing? We to whom has been entrusted these glad tidings of the opening of the spiritual sense of the Word, in which is unfolded not only true doctrine as to the Divine Trinity, but a true doctrine of life, to the clearer understanding of which we have, in addition, the writings of the Church, containing revelations of the spiritual world, which show us, with almost objective reality, the way here and hereafter!

Far be it from us to cast deprecatory reflections upon the importance of an external Church, or, to speak more explicitly, upon the formation of our external, visible body of the New-Church believers and accepters of its doctrines as taught in the writings of Swedenborg. We believe most heartily, most

religiously, in such a body, with all the orderly arrangement necessary for performing public worship, and the carrying out of such duties as must devolve upon all true citizens of the religious world. There is incalculable use in such associations. The laws of harmony, which constitute the very life of heaven, make it impossible to do without them. They are the natural outgrowth of our being. But there is a wide difference between forming societies on such grounds and the banding together in one faith for the spread of the gospel. If the latter were our chief motive, with all that such a declaration of purpose involves, rather than the promotion of the personality of our faith, think you we should see the fields so white for harvest? It is the Lord's harvest we are to gather, and to gather it for Him. It was He who said it was plenty. How sad his closing declaration that the laborers were few!

Taking it for granted, then, that we have seen what our mission is as a Church, what are the requisites needed for making us true laborers?

First. — Belief, confidence, absolute confidence, in the truths of the New Church.

Secondly. — A love for saving souls.

Thirdly. — Zeal, with lofty aims.

Fourthly. — Largeness of vision; width of scope to scan the whole horizon, however small be the immediate field open for work.

To these requirements, it is presupposed that so far as the missionary preacher is concerned there be a training or preparation perfect in detail. This preacher of the New Church, this minister of the New Christian faith, will ever have behind him the infallible doctrines, about which, since they are founded on the Word, there can be no dispute.

Compare the necessary labor, courage, perseverance, sufferings, and martyrdom of the early missionaries with the easy, open field now before us. How simple the guide for us! "There are," says Swedenborg, "two essentials of religion,— an acknowledgment of a God, and repentance."— D. P., 340.

It is the living Christ, not the dead Christ on the crucfix,

we should worship, said, recently, Canon Farrar. This is pre-eminently the mission of the New Church to preach.

The New Church, as an organization, is an army, or should be one, ever ready to fight the falses of a fallen Church. Else what do we mean by a *New* Church? And every one who joins its ranks is a recruit for the good fight. If we fight for the truth, is it not the Lord who comes forth conquering and to conquer?

The New Church, heretofore, has been too intellectual. This is but an undeveloped man. The heart needs education far more than the mind. As we sow, so we reap. It is for us to say if we would become fitter mediums in spreading the truth.

True, the New Church has had much to contend with. Prejudice, severe and critical, until of late, has driven it, as it were, to feed upon itself. Perhaps this has been the cause of the seemingly remarkable efforts put forth by its organized body to develop every department which could possibly come under the rule of its hierarchy. The laity, it must be confessed, have been no less earnest workers in this same direction. This is apparent not only to the student of its history, but to every one who has been attendant on its conventions during the last twenty-five years. Not a question has been left open from priest to layman, from Church to liturgy, from substance to form, which has not been subject to grave discussions and solemn judgment. It is doubtful if ever there was a religious body, so small in numbers, which has handled so many profound questions. But the grave question for us to answer is whether we have made the most of our time. Can we give as faithful an account of our stewardship as we might have done?

How simple is truth! Teaching is not proselyting. In the effort to avoid the one as an infringement on the freedom in which the mind should be left, we may have neglected to fulfil the Divinest part of our mission, — to preach the truth of a New Age, the coming of Christ in his Second Advent, with all the knowledge and power which such an event must inevitably carry with it.

There will be no lack of means if only we are made to feel the necessity of the work to be done, for, just in proportion as we manifest a determination to work, the hearts of men will be stirred to give. There is a want of zeal, holy zeal, a want of the love of saving souls, on the part of the preacher. It is for us to prepare the ground only. The Lord alone sows the seed. We should go into all the world, and preach the gospel to every creature. All the world. What does it mean? Not necessarily the people of every nation, but the world at large about us. Freely ye have received, freely give.

But let us dismiss the question as to the past. "Let the dead bury their dead." The world has taken a great step in religious freedom. Skepticism so rife, science so searching into causes, is an opening of the understanding of men for truth. Through this spirit of inquiry, dogmatism has lost its hold, and there seems to be some desire awakened to accept religious teaching irrespective of the source from which it comes. The New Church, formerly so denounced as of insane mind, is treated with respect. We have nothing to fear. We have less to fear than ever, if we confine ourselves more to gaining an "acknowledgment of a God and" the necessity of "repentance," as herein before quoted as the essentials of religion. The rich stores which the New Church possesses, the wealth of learning which it has in its keeping, can, after all, only serve to make wise the simple.

It has been the boast of the Romish Church that it accommodates itself to all classes, the learned and the vulgar. How erroneous the assumption unless we confine the statement to mean the externals of religion. As a religion for the heart and the life, one that shall embrace both the intellect and the affections from the illiterate to the learned, teaching for truth only such as is founded on the Divine Word, and not on the traditions of men, the New Church surpasses all others. It is indisputably the Lord's Church! It is the Church of the world! Do we not claim for these doctrines that it is the holy New Jerusalem foretold in all prophecy, old and new? that holy city which comes down from God out of heaven? What

more powerful, yet more simple illustration have we that it is for all people, and tongues, and nations, than that its twelve gates are on every side, the north and the south, the east and the west; from the brightness of its rising, to the cool shadow of its all enlightening sun, from which all mankind shall go in and out and shall find pasture!

Brethren of the New Church, if we but comprehend this glorious fact, we shall hasten to do our missionary work in all quarters, neglecting not the command so imperatively laid upon us as apostles of this New Dispensation, to go forth and preach the Gospel to every creature; to the poor and the rich alike; to the illiterate, the simple, the learned, and the wise.

How shall we do it? By appealing more to the affections, to the life, to the heart, and less to the intellect. We shall be more practical in our preaching. Better to see an audience going away in tears for their sins, than to know they are puzzled over the rational understanding of abstract truths.

Let us learn to sink all thoughts of the Church as an organization, in that far greater thought, that glorious truth that the Church is the Lord's and the fulness thereof, the world, and they that dwell therein! Let us strive to be votaries of the true faith, which will, if lived, so surely and so gently lead us all to heaven!

The New-Jerusalem Church! When once its followers shall be thoroughly aroused; when tongues of fire shall, as it were, appear over the heads of its apostles; when they shall be filled with the love of rescuing fallen humanity from their sins; when the love of God and his truth shall so imbue their hearts and minds as to lead them to be real champions of this new faith; — no preaching, no teaching of religious truth shall so fill to overflowing the houses of God, for none can so influence the man of sin, the worn and weary soul, the joyous heart seeking yet further light and life, as these very doctrines, these simple, life-giving truths of the Lord's New Church!

Brookline, Mass. ALBERT M. KNIGHT.

LOVE IS THE LIFE OF MAN.

I.

THE LOVERS.

They stood alone in Nature's solitude,
The warm light playing with her golden hair;
Soft fell the crystal drops that her eyes dewed,
Down cheeks that love's own hue had painted fair;
And all his world, his life, his hope were nestled there.

II.

THE POET.

A golden sea lay shimmering in the west,
Whose glowing roses flecked the sky above,
Tinging the air with thoughts of peace and rest
That in one bond all things together wove.
The Poet saw; then burned his raptured heart with love.

III.

THE PENITENT.

Sweet sacred stillness hovered o'er the cross!
An anguished soul lay pillowed on the sod,
Whose tearful eyes were dim with shame's remorse,
That dared not look where saints and angels trod;
'Till, through the gloom, Love spake,—"Fear not, thy Hope is God!"

New York. C. L. Smyth.

Away from all that is transitory and perishing, away from all that is threatened by change and shadowed by decay, away from all that feels the power of mortal pain and sorrow and dissolution, let us look to Him that liveth and was dead and is alive forevermore, and hath the keys of hell and of death. Let us rest our souls upon the reality of the living Christ.— *Dr. H. J. Van Dyck, Jr.*

SERMONS ON THE TRANSFIGURATION.

THERE is no portion of the Gospel which affords more ready proof of true doctrine than the account of the transfiguration. The Divine nature of the Lord, the continuance in actual life of those who have departed from the flesh, the possession of spiritual senses by those still in this life are so plainly taught in this account that it has always received the attention of our sermonizers and lecturers, even if they have not entered into the deeper meaning of the circumstances recorded.

For this reason a series of sermons * on this subject by a clergyman of the Congregational body has been read with interest. Mr. Gunsaulus is a young man, now settled in Baltimore, an earnest worker in reform movements and a gifted preacher. Outwardly his discourses are highly finished, embellished with quotations of marked appositeness, and maintaining always a high pitch of intensity. They were undoubtedly listened to with close attention, and their interest when in print is unusually great.

The subject is divided into eight discourses, of which the first, on the Nature and Method of Christian Thinking, is prefatory. He then passes to the Time of the Transfiguration, the Place of it, the Transfigured Christ, the Appearance of Moses, that of Elias, Jesus Only, and finally the Transfiguration and Resurrection.

Mr. Gunsaulus is never doctrinal and is always picturesque. He did not intend to explain the account, but to bring out of it practical thoughts. The result is a triumph of the homiletic habit, and is a somewhat dim presentation of the facts involved. But, taking the author as he goes, he is dipping more deeply than his brethren, and is bringing out things new and old. What is called the "new theology" finds in him an exponent. He speaks thus of the Lord:—

"The correspondent truths of nature and Christ are at root one

* The Transfiguration of Christ. By F. W. Gunsaulus. Boston and New York: Houghton, Mifflin, & Co. 1886. pp. 267. $1.25.

truth, working itself out in its dual revelation. Creation and Incarnation lie in the nature of Love."

Of the risen Lord he says,—

"The resurrection body of Jesus Christ was His completely transfigured body. It was no longer the body of His humiliation, but the body of His glory. In His ascended life, the transfiguration was entire."

As to the Word he speaks in a way which implies an unusual degree of reverence. It is quoted constantly and aptly, and the quotations are placed in italics. The way in which the author reaches out for strengthening citations from the Word is one of the pleasant features of the book. He says with force,—

"*Jesus only* is the watchword of evangelical reform. Moses is sublime, but only because Christ fulfils him. Under these words there will be a growing appreciation of the power of real Christianity. Like the young man, we are telling our Master how very faithful we have been to the commandments since we became members of the Church; but when He asks for personal and total surrender to Him, our piety goes away 'sorrowful.' Let us not say that life by law is valueless. Every man's Mosaism is a preparation for the Christ."

Prayer he calls "the step of the soul into the region of the higher law."

He knows what he says when he remarks that, "in a sense more Emersonian than Swedenborgian, 'the world is the mirror of the soul.'" He is no idealist, and he knows that Swedenborg was not. He seems to understand something of the correspondence between heaven and earth.

Nothing is more needed in the pulpits of to-day than such studies into the Gospel. So will genuine preaching be obtained, and declamation, essay, and exhortation will decline. It is a good sign that this book appears, deficient as it is in clear statement, but full as it is of glowing energy and of the desire to bring people to the living Lord in His glory and power.

Bridgewater, Mass. T. F. Wright.

SWEDENBORG STUDIES.

AS TO THE TEMPLE.

"SWEDENBORG constantly speaks of Ezekiel's temple as one thing and of Solomon's temple as another; first talking about Solomon's temple and then, immediately, about the 'new temple of Ezekiel.' He had the popular notion of his time in this matter."

This extract from a communication appearing in a leading secular paper over the signiture of one of our ministers seems to us to demand a brief comment, by way of correction.

"Constantly." We know of but one passage.

"First talking about Solomon's temple and then immediately about the new temple of Ezekiel." In this one passage, Swedenborg does not speak of Solomon's temple first, nor does he pass immediately to speak of Ezekiel's temple, but of the tabernacle and private houses, and then of the temple in Ezekiel.

"Popular notion of his time." Swedenborg is explaining the meaning of the door posts and lintel. He says that they signify the same as the forehead and hand upon which the laws were to be written. He is treating of Ex. xii. 7 to 11, he refers to DEUT. vi. and xi., and then says,—

"That the lintel and posts are in the spiritual sense natural goods and truths, by which one has introduction to spiritual things, appears from the description of the new temple in Ezekiel, by which the spiritual Church is denoted."—A. C., 7847.

Why did he call this a new temple? Because of a popular notion that its form was wholly different from that of Solomon? It seems to us that he called it new with the utmost reasonableness, to say the least, because the old temple had perished. This which Ezekiel beheld was a new one, whether of heaven or earth, whether literally to be built or a representative image. It was not an old, weather-worn building, it was new. How else could it be named? The word "new" is so used in the Scriptures. "Popular notion" is a sad misconception.

LATIN REPRINT OF THE NEW JERUSALEM.

ALL at once the Publishing Society gives us the accumulated work of its editor, not only in the final volumes of the "Apocalypsis Explicata," but, in a volume under the title of "Opera Minora," it publishes —

1. De Nova Hierosolyma et ejus Doctrina Coelesti.
2. Doctrina de Charitate.
3. Indices Rerum in Opere desiderato Sapientia Angelica de Conjugio.
4. Canones Novae Ecclesiae.
5. Coronis ad Veram Christianam Religionem.

Of these, the second appeared in paper in 1877, being the first of the present edition, and the fifth appeared in 1884. The first has never before been reprinted in Latin. Although one of the most sought for, it has been attainable only in the original edition. The reason of this may be in the immense number of references which it contains, and which must have much time for verification. Some of the figures were manifestly made wrong by the types. Over these the editor has toiled till they have been at least much improved. In no case, however, has he changed the old number, but has suggested the right one.

Where they were to be had, the editor has made use of the photolithographic copies of the MS. Every treatise is furnished with tables, showing his difficulties and their solutions.

Bound together thus, they make a volume of size similar to that of the preceding ones. It is a little violent to combine thus the published with the unpublished, the "Heavenly Doctrine" with the index of a first draught left in MS. The title *Opera Minora* might also include the "Four Doctrines," which are to follow, but we hope that the original titles will be used. *Opera Alia* we should not have disliked so much, but it is a small point.

The feeling manifested at Convention and the action then taken has encouraged the Society to continue this great work. Of this we are very glad. The "Four Doctrines," and "Conjugial Love" are needed at once, and we believe that we shall see the *Arcana* in this beautiful edition if we wait patiently and if the sale of the completed volumes warrants it.

TYPOGRAPHICAL ERROR IN DE CHARITATE.

On page forty-nine of *De Charitate*, line twelve, the reader will find *super idea mei* where the photolithograph has *super idea Dei*, so that the sentence in English would read,—

"Now since the universal Church and every religion is founded upon the idea of *God* and upon the idea that God is one, and since this idea is not possible unless God be one in essence and in person, and since this unity of trinity and trinity of unity is given in the Lord alone; therefore here and now in the beginning and in what follows afterward we name the Lord alone."

In the translation made by Rev. S. M. Warren and printed by the Tract and Publication Society, the paragraph is numbered 138. The error can be easily corrected in the plates and in his copy by each owner of the Latin.

THE LATIN REPRINT OF "APOCALYPSIS EXPLICATA."

In December, 1884, we spoke enthusiastically of the appearance of volumes I. and II. of the American Swedenborg Printing and Publishing Society's edition of the "Apocalypsis Explicata," done by the editorship of Rev. S. H. Worcester. The time which has been passed in waiting for the remaining volumes has increased our appreciation of them when received. The whole work is now at hand in six magnificent volumes, constituting a monument at once to the patient thoroughness of the editor, and to the faithfulness of the Society. The third volume contains chapters ix. to xi., the fourth, chapters xii. to xiv., the fifth, chapters xv. to the end of the manuscript, and the appended, but really distinct, treatises on the Divine Love and the Divine Wisdom, and volume six contains the indexes of subjects and passages from the Word. As we have spoken of these indexes before, we do not now describe them, but we hope that their value is fully understood. We do not know of any which have been made among our people which compare with these for thoroughness and accuracy. Especially to the student of the exact language of the doctrines, they are of great advantage, giving not merely references or summaries, but direct quotations.

We hope to make this department of the Magazine better by means of the researches of the editor of these volumes.

BOOK NOTICES.

THE WIND OF DESTINY. By ARTHUR SHERBURNE HARDY. Boston: Houghton, Mifflin, & Co. 1886. pp. 307. $1.25.

PROFESSOR HARDY'S first novel, "But yet a Woman," was, as it deserved, a great success. It was a helpful and skilful work. His second novel is no less skilful, but much less helpful. Schonberg and Harold are fellow-students in Paris. The former, a taciturn, reflective, unworldly German, falls instantly in love with a young girl whom he meets in a boat. His feeling is passionately returned. For a few days they meet at every turn, and then she drowns herself. Harold is equally enchanted with a lady whose father dislikes him. They marry and come to America, silent Schonberg with them. Harold dies, leaving his wife and two daughters. Soon the mother dies. Here enters upon the scene Gladys, a wife and mother, who had loved a cousin, but married an admirer. This cousin Rowan, like Harold an artist, meets in the wood Harold's eldest daughter, Seraphine. Instantly both are passionately in love. But the love of Gladys for Rowan returns to her and overpowers her. Rowan and Seraphine have a few days of joy, and then Gladys drowns herself. Next, we have Rowan killed in battle, Seraphine returns with the now aged Schonberg to Europe. Schonberg dies.

The strength of the book is in its intensity. Every character of any prominence is of giant passions. Conversation is by Hugo-like phrases. Every scene is dramatically perfect. A rapid reader may miss the artistic touches in every chapter. The weakness of the book is that it has little purpose, deals with failure and suicide promiscuously, and merely makes mention of Divine Providence while covertly ignoring it. Buddhism can teach nothing by novels. A story of fate may be fashionable, but it is as futile as funereal.

IN AID OF FAITH. By LYMAN ABBOTT. New York: E. P. Dutton & Co. 1886. pp. 188. $1.00.

IN these sixteen lectures before the students of Wellesley College, Mass., Dr. Abbott undoubtedly had in view a much larger circle, to whom he has addressed the same thoughts in the pages

of the *Christian Union* and elsewhere. It is an exposition of what is known as "new orthodoxy," which opposes at once atheistic science and Calvinism. Dr. Abbott meets both with the weapons of fair reasoning and sound exegesis. In the road to new truth, he goes but little way; his ideas will seem crude to more thorough students, but his frankness is admirable, and his influence, already large, will be increased by this book. As to the central doctrine, we read, —

"All discussion about equality and non-equality; about generation, eternal or otherwise; about proceeding from the Father, or proceeding from the Father and Son; about Homoousian or Homoiousian, and all explanatory phrases, such as three in substance and one in essence, or three persons in one God, are meaningless to me. I neither believe nor disbelieve, nor accept nor reject them. They convey no meaning to my mind and no sustenance to my spirit."

This attitude of neither accepting nor rejecting, but of waiting for greater light, is a very common one, but few have the candor to acknowledge it.

As to resurrection, there is less doubt. He does not believe in the resurrection of the body. He quotes from several standards of belief, and expressly dissents from them. He is strong in his reasoning and accurate, so far as he goes, in his interpretation. It is refreshing to hear the doctor telling what he does know, though here he is somewhat vague on the point of the nature of the spiritual body.

Why he should not press his inquiries till he reaches firm ground, we cannot tell, but we honor his sincerity, and express our hope that his book will be widely read.

Silent Times. By J. R. Miller, D. D. Boston: Thomas Y. Crowell & Co. 1886. pp. 266. $1.25.

Dr. Miller further entitles his book "A Book to help in reading the Bible into Life," and this it truly is. Probably written at first for use in the pulpit, these chapters are excellent in form and full of wisdom of life. There are twenty-four chapters, of which some treat of Silent Times, Having Christ in Us, the Blessing of not Getting, Finding One's Mission, Helping without Money, Dealing with our Sins. In epigrammatic sentences and with well chosen quotations from poets and sages, the author has emphasized many truths. Thus he says,—

"That which makes one a Christian is not the acceptance of Christ's teachings, the uniting with His Church, the adoption of His morals, the espousing of His

cause, but the receiving of Him as a personal Saviour, the entering into a covenant of eternal friendship with Him. We never could have been saved if He had not died for us; but we are actually saved by our relation to a living, loving, personal Saviour, who becomes our friend, our helper, our keeper, our caretaker, our all in all."

Again he says,—

"One's vocation is never some far-off possibility: it is always for the present the simple round of duties that the passing hour brings."

He pleads against a merely "biographical" knowledge of the Lord.

The very readable form in which these important discourses are printed makes them more worthy of wide circulation.

CHILDHOOD, BOYHOOD, YOUTH. By COUNT LYOF N. TOLSTOÏ. New York: Thomas Y. Crowell & Co. 1886. pp. 381. $1.50.

HERE we have autobiography with some slight concealments of the characters of others. Those who have read "My Religion" and "Anna Karenina" know with what minute and unsparing description Tolstoï would set forth his youth. And here we find him telling how passionate he was, how vain at times and humble at others, how affectionate yet easily turned to hating, how earnest in resolve yet weak in withstanding temptation. A most sensitive child, rudely handled, and never trained at all, he was, and his experience shows the haughty and immoral father's neglect and all the adverse influences of a civilization hollow and brutish. We hope that this volume, well printed and furnished with an interesting portrait, will be carefully read. It is instructive from end to end, and is a minute and vivacious study of a childhood not uncommon in any land.

SOLAR HEAT, GRAVITATION, SUN-SPOTS. By J. H. KEDZIE. Chicago: S. C. Griggs & Co. 1886. pp. 299. $1.50.

IN a modest way, with plentiful quotations from the poets and others, Mr. Kedzie has treated very thoughtfully of the three subjects which form the title of his book. He rightly rejects the theories which depend upon the idea that the sun is destroying itself by gradual combustion. Instead, he supposes that the ether is giving back to the sun or suns just the amount of heat received, and that the suns which have heated the ether have brought it to a point of equal hotness so that it preserves the temperature of the whole. Gravitation is from the ether propelling its force back to

the sun. Sun-spots are the results of ethereal causes. We are glad thus to see the ether brought in, but Mr. Kedzie has over magnified it. The source of solar heat is not external, but, like that of bodily life, internal. A higher range of thought than this is required.

GOTTHOLD'S EMBLEMS. By CHRISTIAN SCRIVER. New York: Thomas Y. Crowell & Co. 1886. pp. 316.

GOTTHOLD is the name under which Scriver wrote little homilies suggested by the events of his quiet days in a German parish. He died in 1693, greatly beloved by the people to whom he ministered. His book of meditations passed through more than twenty editions, but has only been produced here in its present form. Rev. Robert Menzies, the translator, has preserved the brevity and freshness with which the author brought out the lessons of his walks and observations. A lady fond of dress, a fish suddenly snatched from the water, a sick man, an anecdote, a drought, a striking clock, a hen's cackle,— these and a hundred other things suggested to the sage profitable reflections, and to every one of them he subjoined a prayer, almost always addressed directly to the Lord Jesus. Thought quaint in its style, its wisdom is young, and the book, well printed as it is, is worthy to be studied.

The New-Englander and Yale Review for May, 1886, contains papers on the "Guelf and Ghibelline in Italy," by George D. Watrous; the "Old Double and the New Undoing," by Lewis F. Stearns; the "Ethics of Christianity and Confucianism Compared," by D. L. Sheffield; and the "Logical Consequences of Mr. Fiske's Admission of Personality," by Frank Sewall. Mr. Sewall's paper is an incisive presentation of the promising movement of those who have been agnostics towards the acknowledment of a personal God. Mr. Stearns gives a very witty and sharp rejoinder to E. E. Hale's recently-published defence of Unitarianism. The number also includes Educational Topics and Reviews. Published by William L. Kingsley, New Haven. $3.00 a year.

FROM Professor B. G. Wilder, of Cornell University, we have received several interesting scientific papers, including an address by him before the Biological Section of the American Association for the Advancement of Science. His subject was, "Educational Museums of Vertebrates."

We have received a marked copy of the *N. D. C. Axe*, a paper which is devoted to the most unfortunate business of developing mediums. The editor advertises magnetized paper "to develop parties at a distance, and should be used by every member of the N. D. C. as a battery. Seven sheets for $1.00." N. D. C. stands for "National Developing Circle," and, as we understand the news, it is accepted by various persons all over the country. One man is advised to "bind the paper on over the ears and wear it nights;" another to be "patient;" another to sit in a "dimly-lighted room;" another is informed that the *N. D. C. Axe* is itself magnetized. The editor and publisher also sells a wonderful blood-purifier and a planchette, and may be consulted daily as a medium. We do not know of a spiritist publication which more fully reveals the misfortune of spirit-possession than this one which is devoted to its extension.

The report of the Washingtonian Home for the cure of inebriates states that its devoted President for twenty-seven years, Mr. Otis Clapp, is growing unable to give the personal care which he has bestowed upon this noble Boston institution.

The World's Advance Thought is a large paper printed in Salem, Oregon, and devoted to spiritism. This looks like an "advance" to Egypt, rather than from it. We hope that it does not mean to stand still where it now is and is so enchanted.

The Cornell University Register is a model statement, covering some two hundred pages, of the purpose and work of this institution, which has over seven hundred officers and students.

THE NEW CHURCH.

THE EXAMPLE OF DR. BAYLEY.

In reflecting upon the excellent usefulness of the life of the venerable English brother who has lately been removed from his earthly labors, we are moved to note that what gave him his power seemed to be his breadth of sympathy, his cordial feeling and bearing towards all who approached him, or with whom his duties brought him in relation.

His interest in the New Church was not limited to the establishment of its ministry, or to the ordering of that ministry in a certain way. He knew the importance of a trained ministry, and was himself invested with the high responsibility of power to ordain others into the priesthood, but he did not go to the Conference with this single point in mind, nor did he harp upon it in contributing to the periodicals.

So he liked forms of service, but no one ever thought of setting him down as a heated advocate of them. So he had his views on every subject which engaged the thought of our people, but he had no hobby; he was not so narrow-minded as to single out one good, and pursue it to the exclusion of others.

Herein his power seems to have lain to a great degree. He excelled many others, not so much by greater mental ability or more perfect devotion to his calling, but by his large-hearted way of viewing all subjects and of taking a part in all good undertakings.

His sermons were not contributions to discussions, but were Biblical expositions addressed to the sincere everywhere. His enemy was not Mr. A. or Mr. B. who might for the time be opposed to him on some point, but it was always the prince of this world. There was a sympathy in all he wrote, an apostolic earnestness, which was quickly felt by his readers, and made them love both the doctrine and the man. Without overlooking minor matters, he never suffered them to lead him from the main path. He was no partisan; he was an evangelist. He belonged to no sect, nor to any division of a sect, but to the Church of God.

So, from the Church militant, he has passed to the Church triumphant, leaving a memory of true greatness, because of true discipleship. He can say, with the old Egyptians in the judgment hall of Amenti, "I have made no man weep." May his example of love for the Holy City itself be followed by those who follow him! May they be as devoted, as catholic in their service!

A WORKER IN BERLIN.

Morning Light of May 8 gives a full account, from the pen of Rev. R. L. Tafel, of a movement in Berlin, carried on by Herr Artopé, who became a New-Churchman some time since, relinquished a position in the civil service, and became a city missionary. He made the canal boats his special field and openly preached his faith for some time, wholly undisturbed, till some discussions in a meeting of the clergy excited opposition. This forced the resignation of his place, which he would not retain by any concealment of his faith, and he began at Easter to hold services in a room with difficulty hired for the purpose. "The Sunday service at Easter was attended by about sixty persons. Forty children and eight teachers attended the Sunday-school. Fourteen young men joined an association formed for their benefit and called 'Friedens thor — Rock of Peace.'"

Thus is another post added to the foreign field, and contributions will be needed at once.

Mr. Artopé thus speaks of his work: —

"The public meetings which I address are becoming more and more demonstrative in their condemnation of the old doctrines, and in their approbation of the new. They are exceedingly well attended, and many are obliged to stand during the address. I endeavor to calm down the excited feelings, and counsel moderation, and, I believe, successfully.

"The hall which I have rented for our New-Church gatherings is already beginning to be too small for our services. The attendance is very gratifying indeed, and often we are not able to accommodate our visitors with seats. I am now looking around for some larger chapel, for my charge is constantly increasing under my hands. How much our heavenly Father blesses our doings! He is surely in the midst of us. Wherefore I feel so joyous and contented. I have much more occasion for giving thanks than for making supplication. No derision, no mockery, no open hostility is able to shake my equanimity; for I feel safe in the presence of the Lord. If He is with us, who can prevail against us?

"After the New Church has taken root in Berlin, the morning light of its Divine truths will soon dawn over the whole of Germany. . . .

"The president of the police, at the instigation of the heads of the Old Church in Berlin, has again rescinded the permission he gave to me, to preach on the

canal-boats. Dr. Stöcker and his colleagues were so enraged at the action of Herr von Richthofen, that they finally prevailed on him to cancel the authorization which he had granted. Still, I take this as a dispensation or permission of the Divine Providence; for the field of my activity is large enough without this additional sphere of usefulness."

THE NEED OF MEN.

Some years ago, at a session of the General Convention, a meeting was held to consider the subject of tracts, — their production, distribution, and usefulness. Some remarks were made as to the money to be required in the development of what was in a sense a new use, and something was also said about the substance of them. This led to criticism of those already in print, and it was said that they were not well adapted to their purpose because they were not specially prepared, but were written as sermons or lectures.

At this point, one arose and expressed a doubt that we should have what was wanted till some one appeared whose whole heart was in it, who, as was said, "would sit up nights to write tracts, whether he was paid or not." This sentiment received general approval. The need was felt at the point so designated. Money, paper, means of distribution, were not difficult to obtain; they belonged to the category of secondary wants; but a writer of tracts with an interest in his peculiar work, and an adaptation to it, was the primary want.

Since that time, a multitude of so-called tracts have been produced and widely and usefully circulated, but scarcely one is other than a printed sermon. Such make good matter for distribution, but they are not as concise and not as pointed as a tract should be. An unknown writer in the *Messenger* has lately printed, in a conversational form, some explanation of "the Lord the Mediator," and has shown a remarkable gift in this direction of tract-making. We hope that the Tract Society will seek him out.

The need of the right man is felt in the general missionary work. A Board of Missions exists. Money is raised every year, and is disbursed by the Board to ministers of limited means,— one or two of them perhaps without any pastoral charge. The principal agent of the Board is, we believe, a minister in the mountains of Tennessee, who does little, if any, travelling. Another has received aid in Texas, another in Canada. Rev. A. O. Brickman, who has lately passed to the other life, has also received aid. Considering the silence which the Board maintains, except in its report to Convention, it would seem fair to conclude that it has

not in its employment, nor in its view, any one whose fitness and success are such that it can appeal to our people generally to send him forth to the work. The Board seems to be without the means of supplying the primary want of a man or men. With this want unsupplied, it can hope to accomplish but little, no matter how fully its secondary wants are supplied.

In the matter of foreign work, the Board seems to be more fortunate, especially in the case of Signor Scocia, who seems to be not only a most devoted man, as our other foreign workers are, but who is also a man free from strife, and thus the representative of all the New-Church people of his nation.

How the want in this field is to be met, unless the men appear, we do not know. If all our ministers prefer local charges, we cannot feel that much work of a missionary character will be done in new places. The case seems to be one lying outside of human ability. If the Lord should send us now a man or ten men with gifts of reasonable speech, and that saintliness of character which is essential to making a useful impression upon strangers, we have not the least doubt that the means of support would be found easily and joyfully. Such a man, we are persuaded, would not excite a merely intellectual interest in the doctrines, nor leave behind him those who would merely read while their interest lasted, but he would use the light in bringing men to the Lord, and would leave behind him a number, large or small, of those whose hearts would say, "Now we believe, not because of thy saying," for they would have been led to "see eye to eye" that the Lord doth bring again Zion.

A PUBLISHER'S TRIALS.

We have received a communication from Mr. T. H. Carter, who says in beginning,—

"In the 'Historical Sketch of New-Church Literature' in the number for May, I am spoken of as writing against the efforts of the New-York Printing and Publishing Society. I think the expressions used do not convey a true idea of the matter, and am led to recapitulate some of the facts and circumstances.

"I think all I wrote about it appears in the twenty-fourth volume of the Magazine to which I wish those who feel interested would turn.

"The then editor of the Magazine (Caleb Reed) considered my statements just and proper. My objection was not to the society or its objects, but that in its mode of operation it did not sufficiently regard the laws of neighborly life.

"I had dedicated myself to the most useful service I could render society, and on coming to a knowledge of the New Dispensation it seemed to point out to me

one field of special usefulness. I set out immediately to keep the writings for sale; bought up all the unsold copies of any of the writings that had been printed in this country and reduced their prices; negotiated for lower rates on those imported from London and reduced the price of them, also; and very soon published an edition of 'Heaven and Hell,' in my own name because my partners preferred that to using the name of the firm, then Cummings, Hilliard & Co."

Mr. Carter then gives a long account of his further efforts as a publisher, and says in closing,—

"When the New-York Printing and Publishing Society started, it commenced operations by taking up first of all the works stereotyped by me and Mr. Clapp with which the market was fully supplied, with no occasion to be touched for years. This was the whole ground of my objections to the doings of that society, and it would have been the same if I had had no pecuniary interest to be affected by it. It was contrary to my life, and in my view not in harmony with the laws of neighborly life."

We suppose that the apparent hardship here was due to the desire to place the work in the hands of an incorporated body and to produce a uniform edition. The injury to Mr. Carter must have been regretted by all.

CHRONICLE.

June 10. Rev. S. F. Houts was ordained at Olney, Ill., by Rev. John Goddard, General Pastor of the Ohio Association. The New Society at Olney has twenty-eight members.

June 15. The Washington Society decided to propose that its pastor, Rev. Jabez Fox, enter upon work as a General Pastor in the Maryland Association, and to invite Rev. E. D. Daniels to become its pastor.

July 7. Rev. Frank Sewall resigned the Presidency of Urbana University.

WASHINGTON.

We have received an important circular prepared for members of the Washington Society, but sent, also, to its friends at a distance. The Society proposes to join with the Board of Missions in maintaining its present pastor, Rev. Jabez Fox, in missionary work, and to secure a younger man as pastor, — perhaps Rev. E. D. Daniels, recently of Toronto. In raising $500 for Mr. Fox and a salary for his successor, the Society will strain its resources to the utmost. We had hoped that Mr. Daniels might enter the Southern field, but will only express the wish that Washington may have the aid of people generally in this undertaking.

A BIRTH-DAY GREETING.

For some years it has been the custom of Dr. A. T. Lowe, a member of the Boston Society, for many years associated in business with Sampson Reed, and afterwards president of the First National Bank, to greet his friends on his birthday with a poem. From the last, issued on his *ninetieth* anniversary, we take the closing lines, —

"High from the Mount of Love Divine,
Whence comes the Living Bread and Wine,
Feasts *for all people*, men shall share,
The gift of Heaven's enduring care;
'Things full of marrow, wine refin'd,'
Sustaining man, his flesh and mind.
Blessings Divine, of highest worth,
Descend, in ultimates, to earth;
Descend to rise; thus ever move
Through circles of continued Love,
Where no disquiet ever comes,
To Eden's recreated homes!

"How many gracious, cheering words
The Book of Life to man affords;
The covenants of Love Divine,
Of which earth's rainbow is the sign.
And boundless Love all these will give
That man, in freedom, will receive.
Surely, the lessons of the Word
Prefigure Paradise restored.

"Strange that frail man will doubt the word
Clearly endorsed, '*Thus saith the Lord!*'
That health, peace, plenty will be found
Again through Canaan's utmost bound!
That Edens will, in their re-birth,
Restore the type of heaven to earth,
Where kindly deeds and neighbor's love
A second '*Golden Age*' may prove!

"As mutual friends each other greet
When in companionship they meet,
All active, and in kindly mood,
Each strives to do his neighbor good,
No matter where their house or homes,—
To these, heaven's blessing ever comes!
The promised time accomplished when
Peace comes to earth, good will to men!"

THE COLLEGE AT URBANA, OHIO.

From a copy of the *Urbana Citizen and Gazette* we learn that Rev. Frank Sewall has terminated his connection with our University there after sixteen years' service. During this time the pecuniary resources have been much enlarged, and the library and museums have been greatly improved. During the last ten years, nine have received the degree of Bachelor of Arts, nine that of Bachelor of Science, and five that of Master of Arts. The work has been mainly in the preparatory department. To the reporter, Mr. Sewall said,—

"I came with the most friendly interest in the University, and leave it with the same sentiment. I have enjoyed the work, although it has been hard, and the associations it has given me have been exceedingly delightful."

He added that, for the present, he should remain in Urbana, and preach for the Society there. We wait with interest for further information as to the future of the institution, and of Mr. Sewall, who has many working years before him.

OUR CONVENTION NUMBER.

As usual, we abbreviate a little the first part of this number, and include a second part of great extent and interest. Every page of the appendix should be read. It will then appear that no words were wasted in the reports to Convention, and that wise plans for future action were developed. In order to include what must be printed last mouth, or lose its freshness, we extended the usual size by adding four pages. Would that our subscription list would warrant our printing a thick number every month!

We have received from Sweden a pamphlet giving account of the views and proceedings of those who have not accepted the form of organization proposed by Rev. A. T. Boyesen. There seems to have been an unfortunate interference from England in their affairs, but we have no doubt that in time the brethren will see alike. At present, many dislike the permanent and distinct ministry, undoubtedly because of past unpleasant experience in the National Church.

The Catalogue of the Waltham New-Church School is a very modest account of a noble institution, whose usefulness increases. Benjamin Worcester is principal. The whole list of over seven hundred scholars, since 1860, is given. There are now eight teachers. The charges of the school seem very moderate.

THE RELIGIOUS WORLD.

THE MISSIONARY MOTIVE.

A DEEPLY interesting discussion is beginning to agitate the societies for carrying on Foreign Missions. They were all established in the belief that the heathen were living under the curse of God and were going to eternal torment. To rescue them from this destruction was the first aim of missions, and it has led to most devoted labors by men and women who have given their lives in the effort to "rescue the perishing" by bringing them to accept the Lord as a Saviour.

Meanwhile some change has taken place in the views of people on many points relating to the Divine Providence, and at length the missionary motive has come under review. The question had arisen as to infants: do all dying in infancy go to heaven, or do only elect infants? If only elect infants go to heaven, the conclusion is forced that some are created who, without a trial of any sort, are condemned to eternal suffering. From this doctrine, once held at large, humanity revolts. Therefore the phrase "elect infants" has come under censure, and it is held that all, dying in infancy, go to heaven. This being held, however, but little time has been required to broaden out the question to the heathen. If infants are saved, ignorant though they be and unconverted, how about ignorant heathen who have never rejected the Saviour because they have never heard of him? Are they doomed in their ignorance? and if not doomed, do they need missionaries? If infants can have teaching after death, cannot heathen?

Seeing the drift of the public thought, Rev. Joseph Cook has forced the discussion into all the missionary and other meetings he has attended, claiming that this progress in thought "cut the nerve of missionary effort." But it is noticeable that no one approves of his attempts to throw back the popular feeling, and that, one by one, leading men drop the old motive and take up a new one. Rev. A. J. Behrends, D. D. in papers contributed to the New York *Independent* boldly presents the case and emphasizes this new motive, which is simply the love of the neighbor, the desire to lift up the immoral and ignorant, and to carry the good

tidings to all men. For the old cry of "save the heathen from God's wrath," he substitutes "Go ye into all the world and preach the Gospel to every creature." He seems to take great joy in his emancipation from the old feeling that all the heathen for generations had eternally perished, and in his freedom from any other motive than that of obeying the Lord's command.

How seriously the discussion will strain the missionary societies, it is impossible to say, but good will come out of it in the gradual reception of larger views of the Divine Providence, of human brotherhood, and of the duty of Christians.

See what a missionary to India said at Andover: —

"We are looking to this Seminary to help us in our missionary work in all respects. Some of us feel that we are being helped already by influence which comes from here. A full and universal atonement by Christ has its natural and logical conclusion in a universal providence through Christ. I believe that this is going to help us in our missionary work. It is not mere speculation on idle questions as to what becomes of the ancestors of those to whom we carry the Gospel. It is, I can assure you from an experience of twelve years, an every-day question to us, and requires an answer which it has been very difficult to give. I know I have gone home with a heavy heart, and often dim eyes, because the Gospel of love and mercy which I was seeking to give to these men was followed by a feeling of bitterness in their hearts because they thought it implied an eternity of sorrow for their ancestors. It is a live question, and must be met in a Christian way. I can say, not only for myself, but for a considerable number of workers in the field, that we believe there is light in this matter. It is a practical question, which we believe is going to receive from this source a more Christian and helpful solution. It has been my privilege to meet in the last few months five of the largest theological seminaries in our country. We applied to all these to help us in our work. In no one have we found more missionary spirit than in Andover, where this phase of Christian thinking is especially held: By the fruits ye may judge the tree."

J. R. LOWELL ON FAITH.

In one of his after-dinner speeches in England James Russell Lowell, whose wife by the way was a member of the New-Church Society in Portland, gave utterance with remarkable courage to his convictions. The vigor of his utterance in such a circle as must have been about him is to be noted, for it is more common with public men to conceal than to utter their religious thoughts: —

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given

to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin — the bulk of which is simply what all Christians believe — it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished scepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and leave them to die without hope.

"The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who but for Christianity might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when sceptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

THE POSITIVISTS.

We have an account of a service held by the waning sect of the followers of Comte at their church in London, with a congregation of twenty persons: —

"When the service began with solemn tune on the organ, the priests stood up, as did the people; and one read the service in the most perfect manner. He might have graduated from a Romish Church, as perhaps he did. But it seemed strange, indeed, to hear the new words set to the old tune, and hear this priestly-looking man intoning 'Not in ourselves, not in ourselves is our help, but in thee, O Humanity! . . . revealed in thy own great name by the word of thy servant, Auguste Comte;' and then, at a certain part of the service, he turns toward the image of the woman, and prays, all the people accompanying him, the prayer being just what some of us were brought up to utter, with the exception of Auguste Comte being substituted for Jesus Christ, and Humanity for God

Almighty. The change did not strike me as being a good one. In fact, the man who supplants Jesus Christ for M. Comte makes a mistake. The entire service was of uniform character; and the wording of the directions was exactly the same, as, for instance, 'Standing at the right side of the altar and facing the people, he shall say,—

"'Thus saith Humanity,—

"'I am the source of all purity, and the giver of all sanctity. I seek a pure heart, and there is the place of my rest,' etc.

"The climax was reached, however, when the Jesuit, the lay brother, and the small acolyte all knelt down at the feet of the 'Virgin mother of Man,' and the Jesuit began to recite the Italian phrases which were in the service, with a translation. Never did I realize how slight is the difference between the dead, classic Latin and the sweet Italian of to-day until I heard this Jesuit intone his phrases with the pious snivel so peculiar to complete sanctification; and the organ joined in the amen, while all the people united in singing in that delightful manner suggestive of heaven (?), 'A-a-a-a-men.'

"We sang some hymns. The lay brother with the ordinary face read a selection from 'Wordsworth, a Positive Saint.' The Jesuit retired for a minute behind a saffron curtain, which formed a vestry. Then, on returning, he 'preached.'

"He took no text, but he used all the old phrases of the Church. He talked of soul and spirit, of infinite and eternal, of the perfect Mother and perfect love, of 'adoring contemplation which holds the fickle, wandering hearts of men to the holy, true things of eternity;' and he preached a thin, supercilious sort of morality, which seemed to have neither aim nor object, except the good of a very remote posterity."

UNITARIANISM IN THE WEST.

A SIGNIFICANT meeting of Unitarians has been held at Cincinnati. Rev. J. T. Sunderland, who had been the missionary of the Conference, endeavored to bring out a definite statement of aim which should separate their movement from the infidels, pantheists, and spiritists, who were a burden to it. The result was that the following resolution was offered: —

Resolved, That the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity.

This was voted down. Then the word Christianity was avoided as obnoxious, and this was offered: —

Resolved, That, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose to be the promotion of a religion of love to God and love to men.

But this also was rejected, thirty-four to twenty. Now there was a standing resolution, adopted some years before, to this effect: —

Resolved, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to promote the *kingdom of God*.

Those who had made the attack in favor of a definite statement, but had been signally defeated, hoped to make a stand here, but the Conference could not be rallied, and voted as follows : —

Resolved, That the Western Unitarian Conference conditions fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth, righteousness, and love in the world.

It would appear that these open rejections of Christianity first, and then of God, place the Conference on a purely atheistic basis. "Truth, righteousness, and love" are to be honored, but not God, and not Christianity. "Without me ye can do nothing," is the saying which this account brings at once to mind.

THE Andover *Review* for July is a strong number. Under the title, "Is Christian Union to be Organized?" Drs. Richards and Caldwell, of Providence, write frankly and hopefully. Thus, Dr. Richards says,—

"The age of the Nicene Council was an age of doctrinal upheaval, but the hearts of men were fierce and bitter. The age of the schoolmen was a period of doctrinal upheaval, but the air was thick with anathemas, and men moved gingerly where each text or dogma,—

'Once you trip on it, entails
Twenty-nine distinct damnations,
One sure if another fails.'

"The age of the Reformers was an age of doctrinal upheaval, but those who walked over hot coals and fought for liberty and life could hardly pause to consider what was sacrificed in their escape from the fires, in the snapping of their chains. But, with us to-day, reconstruction of opinion and charity in practice have gone hand in hand. The theological revolution has not been swift and terrible, but gradual and insensible. Without jar or convulsion, old things have passed away. It has been like the calm procession of the seasons, from winter, through spring-time, to full summer and ripe autumn."

UNCOVERING THE SPHINX.

THE London *Standard* gives an account of the plan to be pursued in uncovering the sphinx, only the vast head of which has been visible : —

"It would be vain to hope that in the comparatively narrow space to be cleared in the vicinity of the statue any remarkable find will be made. Yet the labor will be amply repaid by the fact that the entire proportions of the figure will at last be

made visible, as well as the remarkable temple known to exist between its fore paws. The work of exhumation is intrusted to Brugsch Bey, brother of the distinguished archæologist, who will carry out a plan formed by Signor Maspero. About twenty thousand cubic meters of sand must be cleared away. To expedite this task a little tramway has been constructed, and one hundred and fifty laborers are engaged for the mere mechanical portion of the toil. About Easter the work is expected to be completed. Then, when the rock out of which the statue has been hewn is laid bare, a broad circular walk will be constructed around it, and a high wall built to guard against future encroachments of the desert sands."

MISUNDERSTOOD.

THE editor of the *Christian Advocate* has evidently not received the "gift-books," or he would classify a little differently in the first place and be a little less severe on the Church Congress in the second: —

"Conventions professing to be conventions of Christian *Churches*, which welcome Unitarians, Universalists, Swedenborgians, and Roman Catholics, instead of promoting genuine Christian unity, promote the *disintegration* of all organizations called Churches, except those that are built upon something else than the common faith and a common devotion to Jesus Christ."

It seems strange in these days to hear a man assert that the New Church is not built upon faith in the Lord Jesus Christ.

WHO AND WHAT WAS SWEDENBORG?

FROM the department in the *Christian Union* entitled "Inquiring Friends," we take this: —

"I am not a Swedenborgian, but I would like to know in what light Swedenborg is regarded by the most enlightened Christians; as a good, honest man, self-deceived, a fanatic, or an imposter?"

"Answer — Swedenborg was, we think, without question, able as a scholar, honest as a man, and sincere and devoted as a Christian. Many of his religious views, though modified in their form, have become incorporated in modern theological thought. By those who do not accept Swedenborg as a seer or prophet, his teachings in so far as they purport to be revelations from the spiritual world, are generally regarded as the hallucinations of a highly-developed imagination. He is, we think, rarely if ever regarded as an imposter by writers of Church history."

ROUTE OF THE EXODUS.

IN the *Church Review* for April, 1886, appears an article from Mr. A. W. Thayer, author of "The Hebrews and the Red Sea," a book which excited much interest. In this paper, Mr. Thayer uses the same vivacious and positive style which somewhat weakened the influence of his book. He expresses his belief that, instead of following down the eastern coast of the Red Sea to the

Wady Feiran, and thus entering the mountains, Moses moved off eastward from the head of the sea, and went several stages in the direction of the home of his father-in-law, afterwards moving southward for a season. We do not find that this is shown, nor that the declared impossibility of the previously-received route is shown, but we call attention to the paper as worthy of study.

THE QUESTION OF RAIMENT.

THE *Church Press* (Episcopalian) says editorially, —

"The cope, the chasuble, the pastoral staff, altar lights, and incense, in our service, symbolize and claim that the Anglican communion, throughout the world, is a true and living branch of the one visible Church of Christ."

We remember the Lord's words about being known as His disciples through brotherly love, and other words about being known by the fruits, but any reference by Him to the cope, chasuble, staff, lights, and incense is unknown to us. Do our brethren hold that the Lord dressed in this way, or taught His disciples to affect the robes and rites of pagan mysteries?

JUDAS.

"JUDAS was no traitor," says the *Universalist Quarterly* in an article presenting the theory that Judas betrayed his Master only to rouse Him to assert His majesty. No traitor? He was a "son of perdition;" he lifted up his heel against Him with whom he ate bread; he it was of whom the Lord said, "It had been good for that man if he had not been born."

THE BLOOD OF MARTYRS.

THE old saying from Tertullian, that the blood of the martyrs is the seed of the Church, comes true in the case of Bishop Hannington, of the Episcopal Mission in Africa, who was murdered by the natives. Within four weeks, fifty-three clergymen offered to take his place.

A TRUE CATHOLIC.

SAID Archdeacon Farrar, in addressing a Presbyterian assembly,—

"I am a sincere and convinced Episcopalian; you are sincere and convinced Presbyterians. For my own part, I do not believe that either the Episcopalian organization or the Presbyterian organization is essential to a Church; I believe that God has many tests, and I believe that the organization of a Church must remain with the members of that Church, and that they must form it upon Scriptural principles in that way which seems best for the common education."

JOURNAL

OF THE

SIXTY-SIXTH ANNUAL SESSION

OF THE

General Convention of the New Jerusalem

IN THE UNITED STATES OF AMERICA,

HELD IN THE CITY OF NEW YORK, FROM THURSDAY, MAY 27TH, TO SUNDAY, MAY 30TH, 1886.

THURSDAY, May 27, 1886.

1. THE Ministers and Delegates to the Convention met at 10 o'clock A. M., in the House of Worship of the New-York Society of the New Church.

2. The meeting was called to order by the President, Rev. Chauncey Giles, who conducted the usual religious services.

3. Messrs. H. W. Guernsey, of New York, and W. N. Hobart, of Cincinnati, Ohio, and Rev. H. E. Goddard, of Brockton, Mass., were appointed a Committee on Credentials.

4. The Secretary read Section 4 of the By-Laws.

5. The Committee on Credentials having received the credentials of the Delegates, reported the Roll of the Convention, which, as finally corrected and completed, is as follows: —

ROLL.

President.— REV. CHAUNCEY GILES, Philadelphia.

CANADA ASSOCIATION.

Ministers.— Rev. F. W. Tuerk, General Pastor, Berlin; Rev. E. D. Daniels, Toronto.

Delegate.— Robert Carswell, Toronto.

ILLINOIS ASSOCIATION.

Ministers.— Rev. L. P. Mercer, Chicago; Rev. S. C. Eby, St Louis.

Delegates.— J. Y. Scammon, Alexander Officer, R. A. Keyes, George Copeland, Dr. L. Pratt, Dr. A. E. Small, Chicago; H. H. Grant, La Porte, Ind.

MAINE ASSOCIATION.

Ministers.— Rev. William B. Hayden, Rev. Howard C. Dunham, Portland.

Delegate.— Henry H. Hay, Portland.

MARYLAND ASSOCIATION.

Ministers.— Rev. Jabez Fox, General Pastor, Washington, D. C.; Rev. J. B. Parmelee, Wilmington, Del.; Rev. Thomas A. King, Baltimore, Md.

Delegates.— Job Barnard, H. C. Spencer, Washington, D. C.; J. E. Smith, Easton, Md.; R. B. Donaldson, Washington, D. C.; J. H. Cameron, Wilmington, Del.

MASSACHUSETTS ASSOCIATION.

Ministers.— Rev. Joseph Pettee, General Pastor, Abington, Mass.; Rev. James Reed, Rev. Samuel M. Warren, Rev. J. K. Smyth, Boston; Rev. John Worcester, Newtonville; Rev. Willard H. Hinkley, Brookline; Rev. T. F. Wright, Bridgewater; Rev. Willian H. Mayhew, Yarmouth Port; Rev. Jacob E. Werren, Abington; Rev. George F. Stearns, Mansfield; Rev. Henry E. Goddard, Brockton; Rev. D. Vincent Bowen, Salem; Rev. Warren Goddard, Jr., Providence, R. I.

Delegates.— D. L. Webster, William J. Cutler, H. P. Chandler, George T. Hawley, C. T. Dunham, C. W. Barron, James S. Conant, George Cutler, Stanley B. Hildreth, Thomas Doliber, Horace Smith, Arthur Burnham, Boston; F. A. Dew-

son, J. R. Carter, E. A. Whiston, John G. Tompson, Newton; F. M. Shaw, R. C. Kimball, Brockton; N. Leonard, Bridgewater; Joseph Ropes, Salem.

MICHIGAN ASSOCIATION.

Minister.— Rev. A. F. Frost, Detroit.

NEW-YORK ASSOCIATION.

Ministers.— Rev. S. S. Seward, New York; Rev. J. C. Ager, Rev. Sabin Hough, Rev. William Diehl, Brooklyn; Rev. C. H. Mann, Orange, N. J.; Rev. Oliver Dyer, Mt. Vernon; Rev. A. Roeder, Vineland, N. J.; Rev. Joseph A. Lamb, Mystic, Conn.; Rev. B. D. Palmer, Paterson, N. J.

Delegates.— Dr. John Ellis, Dr. A. Goodell, Messrs. C. G. Thompson, F. J. Worcester, M. Bodine, E. A. Gibbens, New York; Dr. R. C. Moffat, Messrs. G. W. Colton, D. Pomeroy, J. Filmer, Brooklyn; R. W. Adams, A. J. Auchterlonie, Newark, N. J.; D. N. Ropes, Orange, N. J.; E. Ziegler, New York; J. C. Davis, Riverhead, L. I.; S. Holt, Paterson, N. J.; Percy McGeorge, Hoboken, N. J.

OHIO ASSOCIATION.

Ministers.— Rev. John Goddard, General Pastor; Rev. E. A. Beaman, Cincinnati; Rev. Frank Sewall, Urbana; Rev. P. B. Cabell, Cleveland; Rev. O. L. Barler, Columbus.

Delegates.— C. S. Holmes, W. N. Hobart, Cincinnati; M. G. Browne, Milo B. Stevens, Cleveland.

GENERAL CHURCH OF PENNSYLVANIA.

Ministers.— Rev. W. H. Benade, General Pastor; Rev. J. R. Hibbard, Rev. L. H. Tafel, Rev. W. F. Pendleton, Rev. E. J. E. Schreck, Philadelphia; Rev. John Whitehead, Pittsburgh; Rev. E. C. Bostock, Chicago.

Delegates.— Dr. G. R. Starkey, Messrs. John Pitcairn, R. M. Glenn, A. J. Tafel, E. S. Price, F. E. Waelchly, C. T. Odhner, Philadelphia; G. H. Gerhardt, Allentown; John Czerny, F. Muhlert, Brooklyn, N. Y.

CONNECTICUT ASSOCIATION.

Delegate.— Henry G. Thompson, Milford.

TOPEKA SOCIETY, KANSAS.

Delegates.— J. F. Goddard, F. L. Higgins.

MINISTER NOT CONNECTED WITH ANY ASSOCIATION.

Rev. William L. Worcester, Philadelphia.

MEMBERS BY ELECTION.

Richard A. Lewis, E. Burgess Warren, William McGeorge, Jr., Philadelphia.

Ministers	47
Delegates	70
Total	117

VISITORS.

Among the visitors were: W. H. Alden, Mrs. Richard A. Lewis, Mr. and Mrs. Barton Milton, Mr. N. D. Pendleton, Miss Eva J. Cox, Miss C. L. Lever, Miss Ella Warren, Mrs. S. C. Smith, Mrs. E. J. E. Schreck, Philadelphia; Mrs. Horace Smith, Miss Lucy Smith, Miss Abbie Holbrook, Mrs. G. T. Hawley, Mrs. C. T. Dunham, Miss Dunham, Mrs. H. P. Chandler, G. M. Davidson, Boston; Mrs. A. L. Wooldredge, Mrs. H. C. Kimball, Lynn, Mass.; Lyman Stevens, Syracuse, N. Y.; Mr. and Mrs. Charles A. Clark, Miss Nellie L. Clark, Miss Minnie A. Clark, Mrs. Charles F. Ives, Miss A. N. Delano, Malden, Mass.; Mrs. D. N. Burnham, Mrs. J. Y. Scammon, Chicago; Mrs. J. F. Goddard, Topeka, Kan.; S. S. Haskell, Mrs. Ed. Sherer, Garden City, N. Y.; Miss A. N. Streeter, Salem, Mass.; Mrs. J. B. Parmelee, Miss Thalia Negendank, Wilmington, Del.; Mrs. Robert Carswell, Toronto, Can.; Mrs. Sarah Rich Latimer, Mrs. M. L. Hedrick, San Francisco; Miss Sarah F. Bates, Bridgewater, Mass.; A. C. Spencer, Mrs. Jabez Fox, Mrs. Job Barnard, Washington, D. C.; Mrs. E. A. Beaman, Mrs.

W. N. Hobart, Miss H. W. Hobart, Cincinnati; Mrs. Mary E. Cram, Walpole, Mass.; Mrs. H. H. Hay, Mrs. W. B. Hayden, Portland, Me.; Mrs. E. A. Whiston, Mrs. F. A. Dewson, Newtonville, Mass.; Mrs. S. J. Brigham, Miss M. D. Smith, Mrs. A. J. Auchterlonie, Newark, N. J.; Mrs. Mary G. Ware, Lancaster, Mass.; Mrs. H. B. Zebley, Atlantic Highlands, N. J.; Dr. W. K. Gray, East Orange, N. J.; Mrs. Joseph Pettee, Mrs. J. E. Werren, Abington, Mass.; Rev. W. H. Schliffer, New-York City; Mrs. A. L. Wentz, Mrs. T. F. Balfe, Newburgh, N. Y.; Miss Mary L. Wellman, Brookline, Mass.; Mrs. M. G. Browne, Cleveland, O.; E. R. Keyes, Yonkers, N. Y.; Dr. George F. Foote, Stamford, Conn.; Miss Jane B. Dearborn, T. S. Root, Miss A. H. Root, Mrs. D. N. Ropes, Mrs. Edward Hooker, Orange, N. J.; Mrs. Sarah J. Churchill, Montclair, N. J.; Mrs. James Kingon, Hackettstown, N. J.; Loring Holbrook, Whitman, Mass.; Mr. and Mrs. Walter Ball, Florence Bailey, Baltimore, Md.; Mrs. Arthur Burnham, Roxbury, Mass.; Mrs. L. Pratt, Wheaton, Ill.; Mrs. H. D. Van Wyck, Fishkill, N. Y.; Miss Ella F. Mosby, Lynchburg, Va.; Dr. and Mrs. W. H. Holcombe, New Orleans, La.; Rev. B. F. Barrett, Germantown, Pa.

6. On motion of Rev. S. S. Seward the rules were suspended in order to permit him to submit the following resolution, which was *adopted.*

Resolved, That all the reports to the Convention be referred at once, or as soon as received, to the Secretaries, and that they be instructed to prepare, *First*, A list of those reports the reading of which may be dispensed with for any reason; *Second*, A list of those reports, or parts of reports, that should be read to the Convention for its information; *Third*, A list of the subjects mentioned in the reports requiring the action of the Convention; *Fourth*, A condensed statement of the contents of the reports not read to the Convention, nor presented in print; it being understood that the reports shall be printed in the Journal as usual.

7. The Convention took a recess, and the President delivered his annual Address, subject, "The Use of the General

Body of the Church, and the True Method of Performing it."

8. The Convention resumed its business, and the reading of the report of the Secretaries was dispensed with.

9. The reports of the Treasurer, of the Board of Publication, and of the Corporation, Treasurer, and Board of Managers of the Theological School, were presented in print, and the reading dispensed with.

10. The report of the Trustees of the Building Fund was read.

11. On motion of Mr. William McGeorge, the Rev. W. H. Hinkley and Job Barnard were elected members of the Board for the term ending in 1888, and George Ropes and W. N. Hobart for the term ending in 1889.

12. The reports of the Trustee of the Rice Legacy, and of the Trustees of the Rotch Legacy, were read.

13. The report of the Board of Home and Foreign Missions being called for, it was *voted*, That the report be made the order of the day for 10.30 o'clock Friday morning.

14. The reports of the Committee on the Publication of Swedenborg's MSS., of the German Missionary Union, and of the Trustees of the Iüngerich Fund, were read.

15. The hour of 12 o'clock having arrived, the Rev. L. H. Tafel, of Philadelphia, conducted religious worship, and preached from PSALM cxxxii. 8, 9.

16. The Convention took a recess until 2.30 o'clock.

2.30 o'clock.

17. The Convention was called to order by the President, and the Vice-President took the chair.

18. That portion of the report of the Illinois Association referring to the ordination of Mr. Henry H. Grant was read, and referred to the Council of Ministers.

19. Those portions of the report of the Maryland Association referring to the continuance in office of General Pastors, and to the employment of the Rev. J. E. Smith as missionary in the Association, were read, and the subject of the continuance in office of General Pastors was referred to the Council of Ministers, and that of the employment of Rev. J. E. Smith as missionary, to the Board of Home and Foreign Missions.

20. That portion of the report of the New-York Association referring to the status of General Pastors under the Constitution was read, and referred to the Council of Ministers, with instructions to report at this session of the Convention.

21. The report of the Savannah Society was read, and referred to the Board of Home and Foreign Missions.

22. That portion of the report of the Rev. Adams Peabody asking for aid in carrying on his work at Eureka Springs, Ark., was read, and referred to the Board of Home and Foreign Missions.

23. The reports of the Rev. Messrs. John Goddard and Joseph Pettee, General Pastors, were read.

24. A report of the Trustees of the Swedenborg Memorial Fund was read.

25. The reports of the Rev. Messrs. J. W. McSlarrow, Berry Edmiston, W. M. Goodner, Gustave Reiche, Geo. W. Chase, and W. H. Schliffer, were read.

26. The report of the American New-Church Sabbath-School Association was read, and it was *voted*, That a collection be taken up during the religious services, Sunday evening, for the uses of the Association.

27. The Secretaries read a condensed statement of the reports, and parts of reports, to the Convention, which had not been read to the Convention.

28. The Committee on Credentials reported the Roll of the Convention as far as made up, and the roll was called.

29. The nominations by the Board of Managers of the Theological School, of the Rev. Messrs. J. C. Ager, Frank Sewall, and James Reed, and of Francis Phelps, members of the Board for the term ending in 1889, were *confirmed.*

30. The Convention adjourned to meet on Friday morning at 10 o'clock.

FRIDAY, 10 o'clock A.M.

31. The Convention was called to order by the President, and the Rev. James Reed conducted the usual religious services.

32. The Roll of the Convention was called, and the minutes of the previous day's session were read and *approved.*

33. It was *voted*, That the President appoint a committee of seven to nominate the officers of the Convention, except President and Vice-President, and that the hour of 10.30 o'clock, Saturday morning, be set for the election of officers.

34. The hour of 10.30 o'clock having arrived, the order of the day, being the reading of the report of the Board of Home and Foreign Missions, was taken up, and the report read.

35. The following resolutions, recommended by the Board, were taken up, and considered separately: —

Resolved (1), That the General Convention approves of the action and policy of the Board of Home and Foreign Missions in reference to the work in Tennessee, and in the support it has given to its able and faithful missionary, the Rev. J. P. Smith, and also of his proposed removal to Chattanooga, with a view to making that the central mission station for Middle and East Tennessee and Northern Georgia; and we cordially invite the New-Church people of that district to unite in the support of Mr. Smith, and to contribute to the funds of the Board, in order that he may receive a just compensation for his labors.

Resolved (2), That the General Convention approves of the recommendation of the Board in reference to making Savannah a central mission station for that portion of Georgia not included in Mr. Smith's district, and for the states of South Carolina and Florida, and cordially invites the coöperation of receivers of the New-Church doctrines in those States in this movement.

Resolved (3), That the General Convention approves of the recommendation of the Board with reference to Texas and missionary operations therein, and especially with reference to making Galveston a central station, and to the employment of a missionary to occupy that field during a portion of the coming fall and winter.

Resolved (4), That in view of the importance of the work to be undertaken and sustained or assisted by the Board, at home and abroad, during the coming year, the Convention asks its members, and receivers of the Heavenly Doctrines throughout the United States and the British Provinces, to

unite in an effort to raise the necessary means to sustain this work, and that the sum of not less than thirty-five hundred dollars be raised, the subscriptions to be paid quarterly, accounting from the 15th day of May, 1886.

36. After a statement of the object of the resolution by Mr. Hinkley, the first resolution was *adopted.*

37. After discussion by Messrs. Hinkley, Hibbard, Carswell, and others, the second resolution was *recommitted* to the Board.

38. The third resolution was *adopted.*

39. After discussion by Messrs. Hinkley, McGeorge, Fox, Whiston, Giles, and others, during which subscription papers were circulated, the fourth resolution was *adopted.*

40. The President announced the following gentlemen the committee to nominate officers, namely, Rev. T. F. Wright and W. J. Cutler, of Mass.; Dr. A. Goodell, of New York; Job Barnard, of Washington, D. C.; Rev. John Whitehead, of Penn.; Alexander Officer, of Illinois; and Rev. H. C. Dunham, of Maine.

41. The hour for religious services having arrived, the Rev. P. B. Cabell preached on JOHN xiii. 35, subject, "The Law of Love, or how we ought to be known."

42. The Convention took a recess until 2.30 o'clock.

2.30 o'clock.

43. The Convention was called to order by the Vice-President.

44. The report of the General Council was read.

45. The report of the Topeka, Kan., Society was read.

46. It was *voted*, That the report of the General Council be approved, and its members be directed to execute the deed of conveyance of property in Minnesota as directed in the report just submitted.

47. The reports of the Rev. C. L. Carriere, the Rev. J. I. Herrick, and the Rev. Chauncey Giles, were read.

48. The address, prepared by the Rev. William Westall in behalf of the English Conference, to the General Convention, was read, and also the address prepared by the Rev. T. F. Wright in reply.

49. The Rev. Mr. Giles offered the following resolution, which was *adopted* : —

Resolved, That the address presented by the Rev. T. F. Wright, and now read, be adopted as the address of the General Convention to the English Conference of the New-Church in Great Britain; and that the Rev. J. R. Hibbard, D.D., be appointed the Messenger of the Convention to present the address to the Conference at its next meeting.

50. It was *voted*, That a committee of three be appointed by the Chairman to draw up suitable resolutions, to be submitted to the Convention, in memory of the Rev. Jonathan Bayley, Ph.D., of the English Conference, the news of whose decease has just been received in this country.

51. The Vice-President appointed the Rev. Chauncey Giles, the Rev. James Reed, and the Rev. Frank Sewall to constitute this committee.

52. The report of the Council of Ministers was read, and it was *voted*, That the recommendation of the Council that Section 5, Article V. of the Constitution, relating to the suspension of ministers, be referred to the Council for revision, be *adopted*.

53. The Convention adjourned to meet on Saturday morning at 10 o'clock.

SATURDAY, 10 o'clock A.M.

54. The Convention was called to order by the President, and the Rev. E. C. Bostock opened the meeting by reading from the Word and prayer.

55. The following preamble and resolution were unanimously *adopted* : —

Whereas, In the Divine Providence of the Lord, the Rev. A. O. Brickman has been removed to the spiritual world during the past year; therefore,

Resolved, That this Convention place upon its records an expression of its appreciation of his valuable services as a minister and a missionary in the New Church for the past thirty-three years, especially among our German brethren in the Church.

56. A communication from the New-Church Society of Gottenburg, Sweden, was read.

57. The Vice-President was called to the chair, and the hour of 10.30 having arrived, the Convention proceeded to the election of officers.

58. The committee appointed to nominate the Secretaries and Treasurer, and the elective members of the General Council, reported the following nominations: For Secretaries, Rev. W. H. Hinkley and Rev. S. S. Seward; for Treasurer, F. A. Dewson; for members of the General Council in addition to the officers of the Convention, Rev. S. F. Dike, D. D., of Maine; Rev. John Whitehead, of Pennsylvania; Rev. L. P. Mercer, of Illinois; Rev. Frank Sewall, of Ohio; Albert Mason, of Massachusetts; Mordaunt Bodine, of New York; C. A. E. Spamer, of Maryland; W. N. Hobart, of Ohio; R. A Keyes, of Illinois; Robert Carswell, of Canada.

59. It was *voted*, To proceed to the election of President.

60. Rev. H. E. Goddard and Rev. George F. Stearns were appointed tellers to collect and count the ballots for President.

61. Rev. Chauncey Giles and Rev. W. H. Benade were nominated for President.

62. While the ballots for President were being collected and counted, it was *voted*, To proceed to the election of Vice-President.

63. The Rev. John Worcester was nominated for Vice-President.

64. Mr. Job Barnard and Rev. John Whitehead were appointed tellers to collect the votes for Vice-President.

65. It was *voted*, To proceed to the election of the two Secretaries and the Treasurer on one ballot.

66. The Rev. E. J. E. Schreck and Mr. W. H. Alden were appointed tellers to collect and count the ballots for Secretaries and Treasurer.

67. The tellers reported that the ballots for President had been counted, and the Rev. Chauncey Giles was declared elected.

68. The tellers reported that the ballots for Vice-President

had been collected and counted, and the Rev. John Worcester was declared elected.

69. Mr. Job Barnard and Rev. John Whitehead were appointed tellers to collect and count the votes for the elective members of the General Council.

70. Mr. William McGeorge nominated the Rev. J. R. Hibbard, D. D. for member of the General Council.

71. The tellers reported that the votes for Secretaries and Treasurer had been counted, and the Rev. Messrs. Hinkley and Seward were declared elected Secretaries, and Mr. F. A. Dewson, Treasurer.

72. The Rev. H. E. Goddard was appointed teller to collect and count the ballots for the elective members of the General Council in place of the Rev. John Whitehead, who desired to be excused.

73. The Rev. W. H. Benade offered the following resolutions: —

Resolved, That this Convention recognizes with pleasure the work of the American Swedenborg Printing and Publishing Society in providing for the Church so useful and beautiful an edition of a portion of the Writings of the Church in the original Latin, under the learned and devoted editorship of Dr. S. H. Worcester, and its offer to appropriate all the proceeds from the sales of these works to the publication of the other writings in the order in which they are most needed.

Resolved, That the Convention recommend to all who are interested in the furtherance of the Church, the purchase of these works for their own use, or for deposit in public or college libraries, in order that this important work may be continued.

Resolved, That the Convention apply the income of the Emily S. White Fund, until otherwise ordered, to the purchase of copies of these works for deposit in the libraries of societies of the Church where desired and deemed useful, and in the libraries of the theological and other schools of the Church, and other theological libraries.

74. The resolutions were discussed by the Rev. Messrs. Wright, Warren, and Ager, Mr. Scammon, and others.

75. Pending the consideration of the resolution, the tellers reported that they had counted the votes for the elective members of the General Council, and that the gentlemen nominated by the committee to nominate officers were elected.

76. The question in Mr. Benade's resolutions was divided, and the first and second resolutions were *adopted.*

77. The third resolution was *adopted.*

78. It was *voted,* That the distribution of the copies of the Writings in Latin provided for by the resolutions just adopted be made under the supervision of the Committee on the Publication of Swedenborg's Manuscripts, in connection with the Treasurer of the Convention.

79. Mr. F. A. Dewson moved, That the Treasurer be instructed to pay the Zina Hyde Fund to the Board of Home and Foreign Missions for the prosecution of its work.

80. Mr. Scammon moved to amend by substituting the words "to be devoted to the Italian Mission for the work of translating the Writings of the Church into the Italian language" for the words "for the prosecution of its work."

81. The Rev. John Whitehead moved, as a substitute, that the Zina Hyde Fund be paid to the American Swedenborg Printing and Publishing Society for the purpose of furnishing a supply of the Theological Writings of Swedenborg in Latin to the college libraries of our country.

82. After prolonged discussion, the whole subject was laid on the table.

83. It was *voted,* That a collection be taken up during the religious services for the benefit of the Swinney Pension.

84. The hour of 12 o'clock having arrived, the Rev. T. F. Wright conducted worship, and preached from Zech. iv. 6, — subject, "Working in the Lord's Strength."

85. The Convention took a recess until 2.30 o'clock.

2.30 o'clock.

86. The Convention was called to order by the President, and the Vice-President took the chair.

87. The Roll of the Convention was called.

88. The subject of the disposition of the Zina Hyde Fund was taken from the table.

89. The substitute offered by Mr. Whitehead was *lost.*

90. The amendment offered by Mr. Scammon was *lost.*

91. A motion to lay the motion of Mr. Dewson on the table was *lost.*

92. The original motion was *adopted.*

93. A supplementary report of the Council of Ministers was read, and the recommendation of the Council that the following names and dates be added to the list of ministers and candidates was *adopted:* —

Ministers. — Henry Clinton Hay, ordained Oct. 1, 1885; J. M. Washburn, ordained Oct. 25, 1885; William L. Worcester, ordained Dec. 13, 1885; William Diehl, ordained Dec. 20, 1885; Gardiner I. Ward, ordained Feb. 8, 1886; and also the names of those who may be ordained at the present session of the Convention.

Candidates. — Thomas F. Houts, Nov. 23, 1885; George M. Davidson, May 14, 1886; Enoch S. Price, May 21, 1886; C. Theophilus Odhner, May 21, 1886; Frederick E. Waelchly, May 21, 1886.

Dates to be Added. — To the name of Rev. J. Whitehead, May 17, 1881; to Rev. E. C. Bostock, Sept. 6, 1885; to Rev. Andrew Czerney, March 21, 1886; to Rev. E. J. E. Schreck, March 21, 1886.

94. The recommendation of the Council that the name of the Rev. A. O. Brickman, deceased, be dropped from the list, and also the name of the Rev. James M. Shepherd, provided that a written request to that effect be received from him, was *adopted.*

95. The recommendation of the Council to amend Section 4, Article V. of the Constitution, in accordance with the request of the New-York Association, so as to read as follows: "A pastor, after a suitable term in the pastoral office, may, by request of an Association and with the sanction of the General Convention, be invested with the office of General Pastor with power to authorize candidates, to ordain ministers, and preside over a general body of the Church, *this power to be exercised only* while acting as Presiding Minister of an Association or of the General Convention, *and the office and rank*

of General Pastor to be also subject to such limitations as to its continuance as the Association may prescribe; provided that the adoption of these rules shall not affect the status of existing ministers, and those who have been consecrated as ordaining ministers shall be classed as General Pastors,"— was taken up, and the Rev. S. S. Seward moved to dispense with the six months' public notice required by Article VII. for the amendment of the Constitution.

96. A motion to lay on the table was *lost.*

97. A division was called for on the motion to dispense with the six months' notice required by the Constitution, and the motion failing to receive the requisite three-fourths vote, was *lost.*

98. Notice was given by Mr. Seward, on behalf of the New-York Association, that this amendment would be brought before the Convention at its next meeting.

99. Mr. J. Y. Scammon gave notice of proposed amendments to the Constitution, as follows: To be inserted after Section 4, Article V., "Section 5. When an Association shall authorize its Presiding Minister or Superintendent, as General Pastor *ex officio*, his performance of the functions of that office under the sanction of said Association shall be reported to and recognized by this Convention as similar functions performed under Section 4."

Also to follow Section 5, Article V., "Section — No authority is conferred upon or recognized in any minister to assume any other title or designation as an officer of this Convention, than those which are named in this Article."

100. Mr. Giles offered the following preamble and resolutions on behalf of the committee appointed to prepare suitable resolutions with reference to the decease of the Rev. Dr. Bayley, of the English Conference.

Whereas, The intelligence has just arrived from England that the Rev. Jonathan Bayley, Ph. D. has within the present month been removed to the spiritual world; therefore,—

Resolved, That this Convention hereby places on record its high appreciation of Dr. Bayley's long and valuable services, its sense of indebtedness to him for his extended and sucess-

ful labors, and its expression of affection and esteem for one who, by his wide acquaintance with New-Church visitors to England and still more by his published writings, has gained a place in all our hearts like that accorded to a well-known and personal friend.

Resolved, That a copy of these resolutions be forwarded to the English Conference, together with the Annual Address, by the hand of our Messenger, Dr. Hibbard.

101. After remarks by Messrs. Warren, Scammon, Giles, and others, the preamble and resolutions were unanimously adopted by a rising vote.

102. The Board of Home and Foreign Missions reported through its Secretary that it had favorably considered the request of the Maryland Association for aid in the support of the Rev. J. E. Smith as Missionary within the limits of the Association, and that the Board would extend aid to Mr. Smith as far as possible.

103. The following resolution, recommended by the Board, was *adopted* : —

Resolved, That an effort should be made by this Board, aided by the Building Fund of this Convention, to erect a small chapel on the property in Savannah, provided the Savannah Society desire it.

104. The following resolution, also recommended by the Board, was *adopted* : —

Resolved, That the proposal from the Southern Missionary Society to turn over its assets in money, books, and tracts to the Board of Home and Foreign Missions of the Convention be cordially accepted, and that the Convention assures the members and friends of the New Church who have been contributors and supporters of that Society of its earnest desire to promote the ends that Society has had in view.

105. The following resolution was recommended by the Board : —

Resolved, That the Board of Home and Foreign Missions be directed to take measures immediately to form auxiliary Missionary Societies in all parts of the country where it is

practicable, to coöperate with the Board and aid in the support of its work.

106. Mr. Pomeroy, of New York, moved to amend by adding the following: "Provided it be understood that the work of such auxiliary Societies be not necessarily confined to aiding the work of the Board of Home and Foreign Missions, but that they be also recommended to aid in the missionary work of the Associations in connection with which they exist."

107. The amendment was *lost.*

108. The original resolution, as recommended by the Board, was *adopted.*

109. The following resolution was offered by Mr. Job Barnard, and unanimously *adopted:* —

Resolved, That the thanks of the Convention are due to the New-York Society, and to the members of the New-York Association, for the cordial welcome given to their visitors, and their successful efforts in making this meeting so pleasant to all.

110. On motion of Rev. Chauncey Giles, it was *voted,* That Mr. J. Y. Scammon be made an additional Messenger, on behalf the Convention, to the English Conference.

111. A communication, just received from the Executive Committee of the "Society of Believers of the New Church" in Sweden, was referred, without reading, to the Secretaries, with full powers as to printing in the Journal.

112. The Rev. J. E. Smith, of the Maryland Association, made, by invitation, a brief statement of his missionary work in the peninsula between the Delaware River and Chesapeake Bay.

113. Mr. William McGeorge moved the following resolutions, which were *adopted,* and a subscription paper immediately circulated: —

Resolved, That this Convention does now take up subscriptions toward the Sustaining Fund of the *Messenger,* and also toward the support of the Theological School.

Resolved, That this Convention recommend to the Church at large the expediency of taking into earnest consideration

the needs of the *Messenger* and the Theological School, and of at once sending in contributions to the support of these uses.

Resolved, That isolated receivers especially be earnestly requested to consider their duty in these respects, to the end and intent that if these uses prosper they may cease to be isolated.

114. Mr. W. N. Hobart offered the following: —

Resolved, That the next meeting of the Convention be held at such time and place in 1888 as the General Council may determine.

115. Mr. Hinkley moved to amend by substituting "1887" for "1888."

116. The amendment was *adopted.*

117. The resolution, as amended, was *adopted.*

118. The President announced the following committees: On the Publication of Swedenborg's Manuscripts: Rev. W. H. Benade, Rev. S. H. Worcester, Rev. S. M. Warren, Rev. J. C. Ager. To audit the Treasurer's accounts: David L. Webster and James R. Carter.

119. It was *voted*, That the Convention be considered adjourned *sine die* at the close of the religious services on Sunday.

120. The 71st Selection was sung, and the President pronounced the benediction.

CHAUNCEY GILES, *President.*

WILLARD H. HINKLEY,
S. S. SEWARD, } *Secretaries.*

Memoranda.

The American New-Church Sabbath-School Association held its annual session on Wednesday, May 26, at 2 P. M. At 8 o'clock in the evening the Rev. W. L. Worcester, of Philadelphia, delivered an address on the "Scenes and Literal Stories of the Bible."

On Thursday evening at 8 o'clock a conference was held at the church on "The General Publication Work of the New Church." Mr. D. L. Webster presided, and Rev. C. H. Mann read a paper on the needs and uses of the *Messenger*, and Dr. E. A. Whiston, on the publication work of the Church. Messrs. Carter, of Boston, and Waters, of New York, and Rev. B. F. Barrett made short addresses.

On Friday evening a Reception was given to the Convention at the rooms of the American Art Association, No. 6 East 23d Street, from 8 to 12 o'clock.

On Saturday evening a meeting preparatory to the Holy Supper was held at the church. The Rev. Joseph Pettee, of Abington, Mass., conducted the services, and opened the subject with a short address on "Fasting Such as the Lord does not Choose."—ISAIAH lviii. He was followed by short addresses on "Fasting Such as the Lord does Choose"; the first, on "Putting away Evils," by the Rev. Howard C. Dunham, of Portland, Me.; and the second, on "Doing Good," by the Rev. Henry E. Goddard, of Brockton, Mass.

On Sunday morning at 11, public worship was conducted by the Rev. Chauncey Giles, President of the Convention, who preached on REV. xxi. 5. During the services William Hyde Alden, of Philadelphia, and Frank Levi Higgins, of Topeka, Kansas, were presented by the Massachusetts Association, and ordained by the Rev. Joseph Pettee, and John Edward Smith was presented by the Maryland Association, and Henry Hastings Grant by the Illinois Association, and ordained by the Rev. Chauncey Giles.

On Sunday afternoon, at 3.30 o'clock, the Most Holy Sacrament of the Lord's Supper was administered by the President of the Convention, assisted by the Rev. Messrs. D. V. Bowen, H. C. Dunham, Warren Goddard, Jr., P. B. Cabell, Henry E. Goddard, and W. H. Alden, to three hundred communicants.

In the evening at 8 o'clock, the Rev. S. C. Eby, of St. Louis, preached on "The Principle and Practice of Repentance."

On Monday the ministers and delegates to the Convention, and visitors, and friends from New York and vicinity, to the number of over five hundred, participated in an excursion by steamer up the Hudson river as far as the Highlands.

Reports of Officers and Committees.

No. 1. — Report of the Secretaries.

The Journal for 1885 was printed as usual by the proprietors of the *New-Jerusalem Magazine*, with their August number. One hundred and ten copies were sent to the English Conference, a suitable number to other foreign bodies, two hundred copies reserved, and the balance distributed to the officers, ministers, and delegates to the Convention, and to the Associations and Societies.

One hundred and ten copies of the Minutes of the English Conference were received, and forwarded to the ministers and officers of the Convention.

The Secretaries also have made the usual assessment for the general expenses of the Convention, with what result will appear by reference to the Treasurer's report.

Willard H. Hinkley, }
S. S. Seward, } *Secretaries.*

No. 2. — Report of the Treasurer.

Francis A. Dewson, Treasurer, *in account with* the General Convention of the New Jerusalem in the United States of America.

General Fund.

1885.		Dr.	Cr.
May 31.	To Expenses of J. W. McSlarrow to Cincinnati..	$29.00	
31.	" " Rev. W. H. Hinkley to Cincinnati	40.00	
31.	" " Rev. S. S. Seward to Cincinnati..	43.75	
June 5.	Mass. New-Church Union: — Printing Journal of Ministers' Conference for 1884	29.38	
June 5.	Printing 250 Copies Constitution	10.00	
June 5.	Printing Treasurer's Report	9.50	
June 5.	Express on Journals to Cincinnati	1.30	
June 5.	R. Clarke & Co. Printing Report on Revision of Constitution	7.00	
	Amount carried forward	$169.93	

		Dr.	Cr.
1885.	*Amount brought forward*.....	$169.93	
Aug. 1.	Mass New-Church Union, Printing and Expenses, Journal of 1885.....	361.82	
Aug. 1.	Geo. B. Sargent, Seal and Press.....	5.00	
Aug. 1.	Carting Journals.....	2.88	
Oct. 1.	Carting Journals.....	2.00	
1886.			
Feb. 13.	Mass. New-Church Union, Printing Journal Ministers' Conference of 1885.....	31.68	
Feb. 13.	Postage	2.00	
Feb. 13.	Rent of Safe in Deposit vault.....	5.00	
Feb. 13.	Balance on hand.....	705.57	
1885.			
May 1.	By Balance of last Account		$920.97
May 31.	Collection at Cincinnati.		143.20
May 31.	Contribution from R. A. Lewis $10.00		
	" " W. McGeorge 10.00		
	" " J. Shoemaker..... 10.00		
	" " E. B. Warren..... 10.00		
			40.00
Oct. 19.	Assessment Pennsylvania General Church.....		21.95
Oct. 23.	Topeka Society		1.25
Oct. 23.	Savannah Society.....		.80
Oct. 31.	Denver Society.....		1.00
Oct. 31.	San Francisco Society.....		2.50
Nov. 7.	Connecticut Association.....		1.25
1886.			
Jan. 1.	Maryland "		11.35
Feb. 13.	Michigan "		7.50
Feb. 23.	New York "		33.70
April 29.	Canada "		16.66
April 30.	Massachusetts "		78.35
Feb. 12.	First New-Jerusalem Society of San Francisco.....		5.40
		$1,285.88	$1,285.88

Wilkins Fund.

1886.			
April 30.	To Amount Paid Theological School.....	$120.00	
1885.			
July 1.	By Interest on United-States Bonds.....		$30.00
Oct. 1.	" " " "		30.00
1886.			
Jan. 1.	" " " "		30.00
April 1.	" " " "		30.00
		$120.00	$120.00

Zina Hyde Fund.

		Dr	Cr.
1885.			
Sept. 7.	By Cash received of John B. Swanton, Trustee of the estate of Zina Hyde of Bath, Maine, being a bequest under the will of Mr. Hyde "to the General Convention of the New Jerusalem Church to aid that Body in furnishing a supply of the Theological writings of Swedenborg to the College Libraries of our country, or otherwise to extend a knowledge of the Heavenly Doctrines of the New Church, with its life		$500.00
1886.			
May 1.	To Balance on hand.....	$500.00	
		$500.00	$500.00

Wales Fund.

1886.			
April 30.	To Amount paid Theological School.....	$250.00	
1885.			
Sept. 9.	By Interest on S. D. Garey's Mortgage note.....		$75.00
Oct. 8.	" " F. G. Barnes's " "		50.00
1886.			
Mar. 9.	" " S. D. Garey's " "		75.00
April 8.	" " F. G. Barnes's " "		50.00
		$250.00	$250.00

Richards Fund.

1886.			
April 30.	To Amount paid Board of Publication.....	$40.00	
1885.			
July 1.	By Interest on United-States Bond.....		$10.00
Oct. 1.	" " " "		10.00
1886.			
Jan. 1.	" " " "		10.00
April 1.	" " " "		10.00
		$40.00	$40.00

Jenkins Fund.

1886.			
April 30.	To Amount paid Theological School.....	$100.00	
1885.			
Oct. 8.	By Interest on F. G. Barnes's Mortgage Note....		$50.00
1886.			
April 8.	" " " " "		50.00
		$100.00	$100.00

Mrs. Emily S. White Fund.

			Dr.	Cr.
1885.				
May 1.	By Balance of last Account			$1,881.79
Oct.	Interest on Note of R. H. Andrews			180.00
1886.				
May 1.	To Balance on hand, Capital	$1,500.00		
	Income	561.79		
			$2,061.79	$2,061.79

Cash Balances.

1886.				
May 1.	General Fund		$705.57	
May 1.	Emily S. White Fund		2,061.79	
May 1.	Zina Hyde Fund		500.00	
May 1.	Deposit in National Exchange Bank, Boston			$267.36
May 1.	Demand Loan with collateral to E. R. Morse & Bros., Boston			3,000.00
			$3,267.36	$3,267.36

Property of the Convention in the hands of the Treasurer.

Wales Fund.	Mortgage of S. D. Garey at 5 per cent		$3,000.00
"	" " F. G. Barnes at 5 per cent	$2,000.00	
Jenkins Fund.	" " " " at 5 per cent	2,000.00	
			4,000.00
Wilkins Fund.	United-States Bonds at 4 per cent		3,000.00
Richards Fund.	" " " at 4 per cent		1,000.00
White Fund.	Mortgage of R. H. Andrews at 6 per cent		3,000.00
"	Cash	2,061.79	
Hyde Fund.	"	500.00	
General Fund.	"	705.57	
			3,267.36
	Total		$17,267.36

May 1, 1886.

FRANCIS. A. DEWSON, *Treasurer.*

Examined and found correct.

D. L. WEBSTER,
JAS. RICHARD CARTER, } *Auditors.*

The Treasurer would recommend the usual assessment of five cents per capita.

No. 3.—Report of the General Council.

The members of the Council appointed at the last meeting of the Convention, met on the 30th May, 1885, in Cincinnati, and organized by the appointment of the Rev. Chauncey Giles as Chairman and the Rev. Willard H. Hinkley as Secretary.

At that meeting it was voted that the assessments upon Associations and Societies for the coming year be five cents per capita.

At a meeting held in New York on the 26th inst. the following resolution was adopted:—

"*Resolved*, That the property belonging to the Convention consisting of sixteen lots of land in Oneota, Minnesota, be conveyed by deed to the New-Church Board of Publication."

All of which is respectfully submitted.

Willard H. Hinkley, *Secretary.*

No. 4.—Report of the New-Church Board of Publication.

The present membership and organization of the Board of Directors is as follows:—*

Term expires 1886.	*Term expires 1887.*
Rev. S. S. Seward, of N. Y.	Rev. A. F. Frost, of Mich.
D. L. Webster, of Mass.	Rev. Chauncey Giles, of Pa.
Rev. Frank Sewall, of Ohio.	H. C. Spencer, of Washington.
Mordaunt Bodine, of N. Y.	C. H. Allen, of Ohio.
Rev. L. H. Tafel, of Pa.	G. Woolworth Colton, of N. Y.
Term expires 1888.	*Term expires 1889.*
Rev. Jabez Fox, of Washington.	R. A. Lewis, of Pa.
H. W. Guernsey, of N. Y.	Rev. J. C. Ager, of N. Y.
Rev. W. B. Hayden, of Maine.	F. J. Worcester, of N. Y.
James M. Hill, of Illinois.	Rev. J. Reed, of Mass.
Rev. J. R. Hibbard, of Pa.	R. M. Pulsifer, of Mass.

OFFICERS.

President.—R. M. Pulsifer, of Boston, Mass.
Secretary.—Henry W. Guernsey, of New-York City.

* The new organization of the Board, completed after this report was printed, will be found in the statement of "Officers and Committees for 1886–7" in this Journal.

Treasurer.—MORDAUNT BODINE, of New-York City.

Executive Committee.—MESSRS. PULSIFER, GUERNSEY, BODINE, SEWARD, COLTON, WORCESTER, LEWIS, and AGER.

Auditing Committee.—MESSRS. WORCESTER and COLTON.

The statement of the business, finances, etc., of the Board for the past year is presented below.

Fifty Thousand Dollar Fund.

Collected prior to April 1, 1885	$38,486.89	
" April 1, 1885, to April 1, 1886	642.00	
Total Receipts		$39,128.89
Funds in the Treasurer's hands April 1, 1885		$0.00
Subscriptions received past year	$2.00	
Interest on Richards Fund	40.00	
From Rice Legacy	600.00	
Loan returned to "Sustaining Fund," borrowed previous year to pay E. H. Swinney		323.36
Funds in Treasurer's hands April 1, 1886		318.64
	$642.00	$642.00

Three Thousand Dollar Sustaining Fund.

Funds in Treasurer's hands April 1, 1885	$333.66	
Loan returned by N. C. Bd. of Pub.	323.36	
Subscriptions received past year	61.20	
Paid Rev. C. H. Mann, from April 1, 1885, to Nov. 27, 1885		$718.22
	$718.22	$718.22

Messenger Sustaining Fund for 1885–'86.

Collected from Nov. 27, 1885, to April 1, 1886	$728.25	
Paid Rev. C. H. Mann from Nov. 27, 1885, to April 1, 1886		$545.44
Funds in Treasurer's hands April 1, 1886		182.81
	$728.25	$728.25

E. H. Swinney Fund.

Subscriptions received past year	$678.88	
Paid E. H. Swinney $50 per month from April 1, 1885, to April 1, 1886		$600.00
Funds in Treasurer's hands April 1, 1886		78.88
	$678.88	$678.88

Summary.

Funds in Treasurer's hands April 1, 1885 ("Sustaining Fund")	$333.66	
Received from April 1, 1885, to April 1, 1886, on "Fifty Thousand Dollar Fund"	642.00	
Loan returned by N. C. B. of P.	323.36	
Collected on "Sustaining Fund" from April 1, 1885, to Nov. 27, 1885	61.20	
Collected on "Sustaining Fund of 1885 and 1886," from Nov. 27, 1885, to April 1, 1886	728.25	
Received on "E. H. Swinney Fund" from April 1, 1885, to April 1, 1886	678.88	
Loan returned to "Sustaining Fund"		$323.36
Paid Rev. C. H. Mann balance "Sustaining Fund"		718.22
" " " from "Sustaining Fund of 1885 and 1886"		545.44
Paid E. H. Swinney from April 1, 1885, to April 1, 1886		600.00
Funds in Treasurer's hands April 1, 1886		$580.33
	$2,767.35	$2,767.35

Merchandise Statement.

Dr.

To Merchandise inventoried April 1, 1885	$4,591.42	
" purchased from April 1, 1885, to April 1, 1886	3,272.96	
To Expenses for the same time	1,848.01	
To Net Profit	467.70	
		$10,180.09

Cr.

By Merchandise Sales April 1, 1885, to April 1, 1886	$6,043.90	
" on hand, as per inventory	4,136.19	
		$10,180.09

"Messenger" Statement.

Dr.

To Cost of Paper	$1,121.90	
Printing and Publication Expenses	3,804.58	
Editorial Expenses	1,502.62	
		$6,429.10

Cr.

By Receipts from Subscriptions	$6,200.30	
" " Advertisements	177.96	
Net Loss	50.84	
		$6,429.10

Subscription List of "Messenger" April 1, 1886.	2,679	
Free List	261	
Exchange List	82	
Surplus, about	100	
	3,122	

Assets and Liabilities.

Plates, Types, Fixtures, etc.	$879.44	
Merchandise	4,136.19	
Cash in Manager's hands	335.07	
Debts considered good	1,110.08	
Assets in charge of Manager		$6,460.78
"Fifty-Thousand-Dollar Fund" balance	318.64	
"*Messenger* Sustaining Fund for 1885 and 1886" balance	182.81	
"E. H. Swinney Fund" balance	78.88	
Assets in charge of Treasurer		$580.33
		$7,041.11
Deduct Liabilities		238.04
Net Assets		$6,803.07

Summary of Income and Expenditure.

INCOME.

Treasurer's Receipts	$2,433.69	
Profit on Merchandise	467.70	
Sundries	17.95	
		$2,919.34

EXPENDITURES.

General Expenses, Insurance, etc.	$113.76	
Treasurer's Payments	2,187.02	
Loss on *Messenger*	50.84	
		$2,351.62
Net Increase for the year		567.72
Net Assets, April 1, 1886	$6,803.07	
" " " 1, 1885	6,235.35	
Difference, which agrees with above summary		$567.72

Examined and found correct.

F. J. Worcester,
G. Woolworth Colton, } *Auditors.*

In the Report of the Board to the Convention one year ago, it was stated that the cash assets of the Board had "disappeared," and that it would be necessary "for the Convention to raise the funds requisite to enable the Board to carry on its work, or let it close up the mercantile department of its business" (Jour. 1885,

p. 27). No action was taken by the Convention upon this statement, and at the meeting of the Board soon after the adjournment, the question whether to close up the Rooms in New York or to continue the business as heretofore, came up for consideration. In the absence of any definite instructions, and in view of the evident usefulness of the Rooms to the Church at large, the Board decided to carry on the work another year, in the hope that by strict economy and good management it could be made self-sustaining. The result will be seen from the financial statement above given. The services of Mr. J. C. Jackson, who had long been associated with Mr. Swinney, were secured at a salary of $1050 and a percentage on the net profits, he to provide whatever assistance he might require at his own expense: and efforts were made to reduce all the other expenses of the Board to the lowest point consistent with true economy and efficiency.

The following explanation of the financial statement is offered. This naturally divides itself into two parts, the Treasurer's and the Merchandise accounts.

The Treasurer's statement comprises four distinct funds, viz., the Fifty-Thousand Dollar Fund, which was begun in 1871; the Three-Thousand Dollar Sustaining Fund, which was authorized in 1883 (*see* Journal of that year, Min. 93), and devoted to the improvement of the *Messenger;* the new *Messenger* Sustaining Fund, raised by the editor since the last meeting of the Convention; and the Swinney Pension Fund.

Since the last meeting of the Convention the Fifty Thousand Dollar Fund has been augmented by a donation of $600 from the Trustee of the Rice Legacy, and $42 from other sources. Of this amount $323.36 was transferred to the Three-Thousand Dollar Sustaining Fund, from which it had been borrowed in order to settle with Mr. Swinney when his relations with the Board terminated, and has since been appropriated to the Sustaining Fund of the *Messenger.* The balance $318.64 remains in the hands of the Treasurer. From this it appears that the only draft made upon the Treasurer during the year for current expenses, other than the improvement of the *Messenger,* really belongs to last year's account.

The balance of the Three-Thousand Dollar Sustaining Fund, $718.22, has been expended, and a new *Messenger* Sustaining Fund has been raised. Of this Fund $728.25 has been collected, and $545.44 expended. It should be stated that the *Messenger* Sustain-

ing Fund is not intended for the support, but for the improvement, of the *Messenger*. It is applied solely to the salary of an assistant editor, and to payments for contributions to its pages and of its correspondents.

For an explanation of the Swinney Pension, the members of the Convention are referred to the last report of the Board printed in the Journal of 1885. More than the full amount required for the year ending April 1, 1886, has been raised, partly by private subscriptions, and partly by the generous collection taken up at the Cincinnati meeting of the Convention. Mr. Swinney remains in about the same condition, and still needs, as he deserves, the assistance of the members of the Church throughout the country. It is hoped that a collection for his benefit will be taken up at one of the sessions of this Convention, as was done last year.

The Merchandise statement explains itself. It shows a net profit on the business at Cooper Union of $467.70, as compared with a net loss of $1265.50, on the business of the previous year, and a net loss on the *Messenger*, not including the Sustaining Fund, of $50.84, as compared with a net loss of $552.97 the previous year; making a gain over the previous year's business of $2235.33. This difference is accounted for partly by the saving of about $700 on salaries, $400 on the editorial work of the *Messenger*, and a small sum on rent; the rental having been remitted for a time on account of the inconvenience to which we were subjected during the improvements made upon the building. Since that time our rent has been increased. It is the hope and expectation of the Board that the publishing department of its business will hereafter be self-sustaining. It should be noted here that in the above statement the *Messenger* account is not charged for the business transacted and expenses incurred in its behalf at the office of publication. This was estimated, in the last report, to be more than one-fourth of the labor performed here, besides many incidental expenses. But the Board has not thought it best to change the method of statement that has been practised for several years.

From the Treasurer's statement there appears to have been an increase in the sales for the year of about $100. This, however, includes the sales of the American Swedenborg Printing and Publishing Society, which show a decrease of about $40. This makes the actual increase about $140.

A few years ago, the Board was asked to report what means

could be taken for the improvement of the *Messenger*. The subject was investigated at that time, and the Board is of the opinion now, as it was then, that there is before the *Messenger* a vast field of possible improvement. The *Messenger* should more fully command the services of the best talent in the Church, whereby it should become the expression of the very highest interpretation of New-Church truth which exists in our organized body to-day. Its editorial service could be greatly and usefully increased, both in quantity and variety. There is also a much wider field of interest to which the *Messenger* might usefully minister. Its range of thought ought to be very greatly enlarged. There are many features beyond these, that need not now be enumerated, involving its enlargement and the extension of its field of usefulness. To increase the usefulness of our weekly paper is one of the most practical fields for Church enterprise, and is almost limitless in extent. How far we shall enter into this field it is for the Convention and the friends of the *Messenger* to decide. Many thousands of dollars could be usefully expended in this direction. In the meantime, the Sustaining Fund which has been raised for the last few years is absolutely essential to the maintenance of the paper at its present standard of excellence, and measures should be taken to continue it without throwing the burden and labor of its collection upon the editor.

During the year the Board has purchased from J. B. Lippincott & Co. the balance of their edition (53 copies) of the *Compendium*, and has reduced the price from $3 to $1.75, or $2 including postage. Almost one-half of the whole number have been already sold, and as soon as the balance shall be disposed of, a new edition will be printed.

The Board has also purchased from Roberts Bros., Boston, the balance of their editions of Parsons's *Outlines of the Religion and Philosophy of Swedenborg* (172 copies) and of *The Infinite and the Finite* (101 copies), and offered them for sale at a reduced price, 75 cents each, instead of $1.25, and $1. About 68 copies of the former, and 75 of the latter have been sold.

The Board has published a cheap edition of the little English work, *Amid the Corn, Part I.*, the use of the plates having been given to the Board by the owner. 5000 copies were printed, of which 1500 have been sold. The price is 10 cents per single copy, twelve copies for $1, and one hundred copies for $6.

The Board has also published a cheap edition of the Rev. Chauncey Giles's popular work entitled *Nature of Spirit, and of Man as a Spiritual Being*. It is printed from the original plates, on good paper, and bound in paper covers, somewhat like the work on *The Divine Trinity*, and is sold at 20 cents per single copy, six for $1, postage paid, or $12 per hundred.

Two hundred and fifty copies of the *Book of Worship*, Boston edition, have been printed. Also of the Manuals of Religious Instruction, as follows: *Doctrinal Series*, No. 1, 500 copies; No. 2, 400 copies; *Bible Series*, No. 3, 500 copies.

During the winter a prospectus of the Rev. Frank Sewall's translation of the posthumous work by Swedenborg entitled *De Anima* (*On the Soul*), never hitherto translated, was sent out. The full number of subscribers necessary to secure the publication of the work has been obtained, and it is expected that the book will appear early in the Fall.

About 39000 of the London tracts have been sold during the year, including those given to missionaries and paid for by the following donations: —

Hon. F. Stone, Port Tobacco, Md.	$10.00
Col. A. A. Gibson, Fryeburgh, Me.	10.00
Jos. A. Barker, Providence, R. I.	20.00
A. French, Washington, D. C.	.90
Miss E. S. Doggett, St. Louis, Mo.	3.25
Mrs. F. W. Porter, Springfield, Vt.	2.00
C. T. Blake, San Francisco, Cal.	2.50
R. I. Shoemaker, Grand Rapids, Mich.	2.00
Mrs. M. I. H.	.50
A. A. Childs, Pittsburgh, Pa.	10.00
W. D. Hastings, Emerald Grove, Wis.	5.00
Mrs. William Browning, Baltimore, Md.	10.00
Mme. S. R. Hanau, Paris, France	10.00
	$86.15

The Iungerich trustees report that during the past year they have printed 1000 copies of the Rotch edition of *True Christian Religion*, and 1000 of the *Apocalypse Revealed*, for free distribution to the clergy.

In conclusion, the Board desires to say that it believes it has exceptional facilities for carrying on the publishing business, and

for disposing of New-Church books. It believes it can manufacture plates and procure the printing and binding of books cheaper than the work can be done through any of our great publishing houses, for the reason that we can go into the open market and get our work done at a small advance beyond the cost, that so large a share of the management and oversight of the business is done gratuitously, and that our running expenses are reduced to a minimum. The Board is prepared to do such work in the best manner and at reasonable prices, and solicits the patronage of the Church.

After the above report had been prepared, the resignation of Mr. H. W. Guernsey as a member of the Board of Directors was received and accepted. This vacated the office of Secretary, and Mr. G. Woolworth Colton was duly elected to fill the unexpired term.

G. Woolworth Colton, *Secretary.*

No. 5. — Report of the Directors of the Corporation of the New-Church Theological School.

The Directors have held during the year three regular meetings and four adjourned meetings. The plan of sending to absent Directors full abstracts of the records has been continued and secures as full information to all as is practicable. The amount of the Endowment Fund now held is $27,020.00 and subscriptions for $3,000.00 remain uncollected on which interest is paid.

The current-expense account shows a total disbursement of $3,359.05. Although this is $873.40 less than the expenditure of the previous year, it exceeds the income from all sources, $135.21, reducing the unexpended balance in the treasury to $107.74. The total receipts available for current expenses may be classified as follows:

Income from the Endowment Fund . . .	$1,350.22
From collections and voluntary contributions .	706.02
From funds held by the convention . . .	470.00
From funds held by other trustees	697.60
	$3,223.84

It cannot be expected that the expenses of the School, will, at any time be less than at present. It is quite certain that with the

growth of the School the annual expenditure will increase. To place the Corporation upon a stable business basis, there is need that there should be continued increase of the Endowment Fund and we trust this need will be borne in mind by those to whom it is permitted to contribute from liberal means to the uses of the church. The Directors also desire to urge the claim of the Theological School upon all contributors to the church for the current expenses of its maintenance.

ALBERT MASON, *President.*

EDWARD A. WHISTON, *Clerk.*

No. 6. — REPORT OF THE TREASURER OF THE CORPORATION OF THE NEW-CHURCH THEOLOGICAL SCHOOL.

GEORGE ROPES, TREASURER, *in account with* THE CORPORATION OF THE NEW-CHURCH THEOLOGICAL SCHOOL.

Current Expenses.

1885.	DR.	
May 1.	To Cash balance per Account rendered	$242.95
May 6.	Collection of Cincinnati Society April 26, 1885	17.87
June 4.	Alexander Officer, Chicago	10.00
July 6.	George S. Woodman, interest on Mortgage	137.50
July 25.	Interest from New-England Trust Co	12.22
Oct. 5.	Interest on High Street, Brookline, Church Mortgage	212.50
Oct. 16.	O. D. Homer, interest on Mortgage	150.00
Oct. 19.	Rev. E. C. Mitchell, St. Paul, Minn.	25.00
Dec. 2.	George S. Woodman, interest on Mortgage	137.50
Dec. 4.	Collection from Brockton, Mass., Society	25.00
Dec. 21.	Interest on Providence Church Mortgage	250.00
1886.		
Jan. 20.	F. A. Dewson, Treasurer New-Church Institute of Education, income from Cary Fund $37.60	
	F. A. Dewson, Treasurer New-Church Institute of Education, income from Jenkins Fund 60.00	
		97.60
Jan. 25.	Lewis Ryder and George Copeland, Jefferson, Wis	150.00
Jan. 25.	Interest from New-England Trust Co	8.00
Feb. 12.	Sunday-school First N. J. Society of Philadelphia	50.00
Feb. 23.	F. A. Dewson, income from Lydia Worcester Trust fund	550.00
Mch. 2.	Boston-Highlands Society	18.43
Mch. 20.	Mrs. Selina C. Clark	25.00
April 2.	William J. Cutler, interest on Subscription	10.00
April 8.	Mrs. John G. Davis	20.00
	Amount carried forward	$2,149.57

	Amount brought forward		$2,149.57
April 12.	To Boston Society, collection March 28, 1886		95.72
April 14.	Interest on High Street, Brookline, Church Mortgage		212.50
April 15.	Rev. Joseph Pettee		10.00
April 20.	Newton Society		59.00
April 29.	R. M. Pulsifer, interest on Subscription		150.00
April 30.	George Ropes		100.00
	H. C. Thacher		100.00
	Interest Mass. Loan and Trust Co		70.00
	F. A. Dewson, Treasurer New-Church Institute of Education, Jenkins Fund		50.00
	F. A. Dewson, Treasurer of General Convention: —		
	Account of Wilkins Fund	$120.00	
	Wales "	250.00	
	Jenkins "	100.00	
			470.00
			$3,466.79

Cr.

By Mass. New-Church Union, rent of rooms		$304.16
Taxes on Land at Chicago		102.77
Stationery and Printing		22.35
Gas and Fuel		27.15
Fire Insurance		6.33
Janitor		21.00
Aid to students		481.00
Salaries of Instructors		2,280.00
Reading Desk		7.50
Printing and Advertising for Correspondence School		106.79
Balance Cash on hand, deposited New England Trust Co		107.74
		$3,466.79

Endowment Fund.

		Dr.	Cr.
1885.			
May 1.	To balance of Cash on hand per account rendered	$5,820.00	
July 18.	Cash received from D. L. Webster	1,000.00	
1886.			
April 2.	" " W. J. Cutler	200.00	
	By investment, mortgage of Providence Society Church Building		$5,000.00
	Balance: —		
	Deposited Mass. Loan & Trust Co.	2,000.00	
	Deposited New-England Trust Co.	20.00	
			2,020.00
		$7,020.00	$7,020.00

Assets of the Corporation.

Mortgage on Church Land and Parsonage, Brookline, Mass.		$8,500.00
" " House and Land of O. D. Homer, West Newton, Mass.		6,000.00
" " House and Land of Geo. S. Woodman, Newtonville, Mass.		5,500.00
" " Church property, Providence, R. I.		5,000.00
Cash on hand deposited Mass. Loan & Trust Co.	$2,000.00	
" " New-England Trust Co.	20.00	
		2,020.00
		$27,020.00

Real Estate at Hyde Park, Chicago: The northwest quarter of the southwest quarter of the west half of the northeast quarter of Section numbered 36, Township numbered 38, north of Range 14, east of the third principal meridian. The southwest quarter of the northwest quarter of the west half of the northeast quarter of Section numbered 36, Township numbered 38, north of Range 14, east of the third principal meridian. The southeast quarter of the northwest quarter of the west half of the northeast quarter of Section numbered 36, Township numbered 38, north of Range 14, east of the third principal meridian. 15 acres.

A detailed statement of this property has not been made since 1881, but in several reports previous to that date will be found a full account of the transactions in connection with it.

George Ropes, *Treasurer.*

E. & O. E. Boston, May 1, 1886.
Examined and approved.

F. A. Dewson, R. M. Pulsifer, *Auditors.*

No. 7. — Report of the Board of Managers of the New-Church Theological School.

The following report of the President of the School gives an account of the work of the year. Though the number of students has not been large, the efficiency of the School has been maintained, and there is a fair prospect of an increase in the number the next season.

REPORT OF THE PRESIDENT.

It is natural that a comparatively quiet year should follow the unusual activity indicated in our last report. Of the ten students who were in the School last year, seven have entered upon their work for the Church, and two returned for further study. Of these two, Mr. George Mason Davidson has completed the course of study satisfactorily to the Faculty of the School, and is recom-

mended for a Diploma of Graduation. Mr. Kip has finished the second year of his course, and is intending to return next year.

Two other students, Messrs. George S. Wheeler and John A. Hayes, have taken a considerable part of the studies of the first year. For these our regular course of studies in the Languages does not seem so well adapted as a more general course of scientific knowledge. It probably will frequently be best to depart somewhat from our regularly prescribed course, especially for students who lack a broad preliminary education, even at the sacrifice of the Diploma of Graduation.

The courses of instruction have been pursued as usual. In Theology the senior students have read *The Last Judgment* with the *Continuation*, *The Apocalypse Revealed*, and five chapters of *The Heavenly Arcana*. The junior students have read *Heaven and Hell*, *The Divine Love and Wisdom*, and *The Divine Providence*. Messrs. Davidson and Kip have also prepared sermons and received very careful and systematic instruction in the Department of Homiletics, under Mr. Wright.

Until the holidays Dr. Dike was pursuing the study of the development of Christian doctrine in the Western Church since the year 1050. The history of the Ancient Churches down to the time of Saul has occupied the remainder of the year.

Dr. Paine has performed no active service in the School this year, the instruction in the Languages having been given by Mr. Werren. Mr. Davidson was excused from further study in this department, as he had already performed the full amount required in the course. Mr. Kip has now completed his work in this department.

Mr. Wheeler has done nearly the work of the first year in the three languages, and Mr. Hayes in Greek only.

The department of Elocution has remained under the care of Mr. Howard M. Ticknor, who has paid special attention to the reading of the class every Saturday forenoon since January 1.

A course of lectures upon Physiological Correspondences was delivered by the President on Thursday afternoons, which was attended by the students and fifteen to twenty Sunday-school teachers and others. Since the course closed, about the middle of February, the students have had a few lessons in Astronomy, designed especially to illustrate *The Divine Love and Wisdom*, and *The Earths in the Universe*.

In the Correspondence School some attempts at study have been

made by a few persons at a distance who desired to become teachers of New-Church doctrine. Possibly some use has been done in preventing unsuitable persons from entering upon a course of Theological study, as well as some in assisting proper efforts in this direction. The formation of Reading Circles in several States has superseded some of the correspondence conducted by the School; and has given our Notes to the books of study a wider field of usefulness. Notes upon the *Apocalypse Revealed* are being prepared, but are not yet completed.

JOHN WORCESTER, *President.*

At a meeting of the Board of Managers, held May 12, the recommendation of the Board of Instruction in regard to Mr. Davidson was adopted; and the Diploma was presented in the name of the two Boards. No general exercises of graduation were held; but special invitation was extended to the members of the Board to attend the regular exercises of the School from Saturday, May 8, to Wednesday, May 12. As the result of this examination and of their acquaintance with the working of the School, the Board are satisfied that its work is done thoroughly, and that opportunities for education in all things pertaining to the work of the ministry are furnished by the School, which are of the highest value to young men desiring to enter upon that sacred use.

There is a lack of well-prepared intelligent students for the ministry of the New Church, the cause of which may be chiefly the feebleness as yet of love for spiritual truth and spiritual life. But when we remember the confidence with which Swedenborg looked to the new instruction in the universities, for the spread of the heavenly doctrines, and consider also how great an influence in this direction has been exerted by the group of young men who studied together in our oldest university nearly seventy years ago, we feel a grave doubt whether we are doing our full duty towards the enlightenment of the young men who are being educated in our universities to lead the thought of our country. As the resources of the School increase, we hope we may be able to do more in this direction.

The members of the Board of Managers whose term expires with the present session of the Convention, are Rev. Messrs. Ager, Sewall, and Reed, and Mr. Francis Phelps. We nominate the same gentlemen for re-election.

SAMUEL F. DIKE, *Chairman.*

No. 8. — Report of the Trustees of the New-Church Building Fund.

The Trustees report that the amount of money now at their disposal for the purposes of their trust is, as appears from the appended account of the Treasurer, $925.85.

These funds could be lent on the very shortest notice, and they would be glad to receive an application for the loan of part or the whole of the same. If any Society intending to build would like to use these funds, it is requested that it forward an application at once, as otherwise the Trustees may make a more permanent investment of the same, so as to increase the rate of the interest they receive.

The terms of office of Rev. W. H. Hinkley and Job Barnard expired in 1885, and, by reason of the fact that no successors were elected last year, it will now be necessary to elect two Trustees to serve two years in their place.

It will also be necessary to elect two trustees to serve for three years in the place of George Ropes and William N. Hobart, whose terms expire this year. Mr. Ropes has suggested that some one more in the habit of attending Conventions should be appointed in his place. But your Trustees recognize that he has been very careful and efficient in the performance of his duties as Treasurer, and they therefore recommend that no change be made.

All of which is respectfully submitted.

Wm. McGeorge, Jr.,
Chairman of the Trustees of the Building Fund.

New-Church Building Fund *in account with* George Ropes, Treasurer.

1885.			
June 15.	By balance per account rendered Convention, 1885	$882.04	
1886.			
Mch. 31.	By Interest from Crossville (Tenn.) Society Mortgage	15.00	
	By Interest from Mass. Loan and Trust Co.	28.81	
	Balance on hand		$925.85
	Deposited Mass. Loan and Trust Co.	$823.23	
	" New-England Trust Co.	102.62	
	Amount carried forward	$925.85	

Amount brought forward	$925.85	
Investments.		
By amount advanced to Crossville (Tenn.) Society on Mortgage	$250.00	
Making a total fund of		$1,175.85

E. & O. E.
BOSTON, May 1, 1886.

GEORGE ROPES, *Treasurer.*

Examined and found correct.

D. L. WEBSTER,
JAMES RICHARD CARTER, } *Auditors.*

No. 9. — REPORT OF THE TRUSTEE OF THE RICE LEGACY.

D. L. WEBSTER, TRUSTEE, *in account with* THE RICE LEGACY.

Receipts.

1885.			
June 1.	Cash on hand per Report	$1,108.65	
26.	Boston Safe Deposit and Trust Company, Interest on Deposit.....	2.02	
Oct. 9.	Dividend First National Bank	120.00	
	Cowley, Sumner, and Fort Smith Railroad Coupon	35.00	
	Marion and McPherson Railroad Coupon..	35.00	
Dec. 26.	Boston Safe Deposit and Trust Company, six months' Interest.....	9.21	
1886.			
April 1.	Dividend First National Bank	120.00	
1.	Cowley, Sumner, and Fort Smith Railroad Coupon	35.00	
1.	Marion and McPherson Railroad Coupon..	35.00	
			$1,499.88

Disbursements.

1885.			
Aug. 26.	Cash paid New-Church Board of Publication....	$300.00	
Nov. 14.	" " " "	300.00	
14.	paid Books to H. C. Perry, Salmon River, N. S.	12.86	
14.	paid Books to E. L. Kelly, Amesbury, Mass.....	12.86	
14.	paid Books to E. S. Hyatt, Student, Academy of New Church	13.56	
14.	paid Books to W. H. Acton, Student, Academy of New Church	13.56	
	Amount carried forward.....	$652.84	

		Amount brought forward	$652.84	
1886.				
Jan.	1.	Cash paid two Subscriptions *New-Jerusalem Magazine* to F. Putnam and G. F. Frost	4.00	
	1.	paid Subscription *Children's Magazine* to F. L. Putnam	1.00	
Mar.	5.	paid Books to East Tennessee Theological School	13.56	
May	19.	paid Books to William H. Crafts, Mantua (Ohio) Library	13.56	
	19.	paid Books to William Shales, Kingston, Minn.	13.56	
	19.	Balance of Account on Deposit Boston Safe Deposit and Trust Company	801.36	
				$1,499.88

Property of the Rice Legacy, May 20, 1886.

24	Shares Stock of First National Bank of Boston at $200	$4,800.00	
1	Bond of Cowley, Sumner, and Fort Smith Railroad Company, guaranteed by Atchison, Topeka, and Santa Fé Railroad Company, at 113 1-2 and Interest	1,144.13	
1	Bond of Marion and McPherson Railroad Company, guaranteed by Atchison, Topeka, and Santa Fé Railroad Company, at 113 1-2 and Interest	1,144.13	
Cash Balance as above in Boston Safe Deposit and Trust Company		801.36	
			$7,889.62

This Amount consists of Principal	$6,800.00	
Unexpended Income	1,089.62	
		$7,889.62

D. L. Webster, *Trustee.*

Examined and approved.

F. A. Dewson, *Auditor.*

No. 10.—Report of the Trustees of the Rotch Legacy.

1885.				
May	1.	Balance of Cash on hand		$1,954.63
		Receipts.		
		Interest on Mortgage, Portland Society	$286.25	
		" " " J. R. Carter	300.00	
		" " " H. S. Brown	131.95	
		Amounts carried forward	$718.20	$1,954.63

1885.	*Amounts brought forward*	$718.20	$1,954.63
May 1.	Interest on Bonds, Eastern Railroad	180.00	
	" " Deposit, N. E. Trust Co.	43.49	
	Dividend, Bank of Redemption	240.00	
	Royalties, Board of Publication	7.64	
			$1,189.33
			$3,143.96

Expenditures.

Insurance	$73.75	
Cartage and Postage	2.75	
		$76.50
Balance deposited with N. E. Trust Co.		$3,067.46

Property on Hand.

40 shares Bank of Redemption	$4,477.20	
$3,000 Bonds, Eastern Railroad	2,782.50	
Mortgage, Portland Society	5,725.00	
" J. R. Carter	6,000.00	
" H. S. Brown	2,200.00	
Cash	3,067.46	
		$24,252.16
Stereotype Plates, Books for the Blind, Photo-Lithographs of Swedenborg's Manuscripts, which cost		$8,506.94
Total		$32,759.10

PELEG W. CHANDLER, } *Trustees.*
FRANCIS A. DEWSON, }

BOSTON, May 1, 1886.

No. 11.— REPORT OF THE COUNCIL OF MINISTERS.

AT its last session the Convention referred to the Council an extract from the report of the General Church of Pennsylvania as to the permanent suspension of Mr. W. H. Schliffer by that body. To this subject the Council has given much thought, by means of a Committee acting through the year, and by discussions at three meetings of the Council. It now presents the following report, which was prepared by a Committee, adopted by the Council, and ordered to be presented to the Convention, namely: —

" We understand that the final suspension of Mr. Schliffer was not intended to affect his official standing as a minister of the General Convention, but to debar him from the exercise of his func-

tions as a minister of the General Church of Pennsylvania. There is, therefore, no apparent reason for any action on the part of the Convention in the premises.

"In the discussions of the subject by the Council of Ministers, it has appeared that the meaning of the rule relating to suspensions is obscure, and we recommend that the rule be revised."

The Convention referred to the Council that portion of the report of the Illinois Association which stated that the ordination of Henry H. Grant had been applied for by the La-Porte (Ind.) Society, and had received the sanction of the Association. In such a case, all that the rules require having been done, the Council reports that no action by it is called for.

SUPPLEMENTARY REPORT OF THE COUNCIL OF MINISTERS.

On the subject brought forward by the New-York Association and referred by the Convention to this Council, we would report the following change in Section 4 of article V. of the Constitution, so that it will read thus: —

"A pastor, after a suitable term in the pastoral office, may, by request of an Association and with the sanction of the General Convention, be invested with the office of General Pastor with power to authorize candidates, to ordain ministers, and preside over a general body of the Church, *this power to be exercised only* while acting as Presiding Minister of an Association or of the General Convention, *and the office and rank of General Pastor to be also subject to such limitation as to its continuance as the Association may prescribe*, provided that the adoption of these rules shall not affect the status of existing ministers, and those who have been consecrated as ordaining ministers shall be classed as General Pastors."

We recommend that the Constitution be so amended.

In response to the request of the Maryland Association that the Convention decide whether the continuance of a General Pastor in his office shall depend upon his holding the position of a Presiding Minister of an Association, we present to the Convention the following resolution, which has been adopted by the Council: —

Resolved, That in the opinion of the Council of Ministers, the continuance of a General Pastor in the exercise of the powers of his office depends upon his holding the position of a Presiding

Minister of an Association or of the General Convention, as plainly stated in Section 4 of Article V. of the Constitution of the Convention.

The Council has revised the list of ministers and recommends the following names to be added : —

Ministers : — Henry Clinton Hay, Oct. 1, 1885 ; J. M. Washburn, Oct. 25, 1885 ; William L. Worcester, Dec. 13, 1885 ; William H. Diehl, Dec. 20, 1885 ; Gardiner I. Ward, Feb. 8, 1886 ; and the names of those who may be ordained at the present session of Convention.

Candidates : — Thomas F. Houts, Nov. 23, 1885 ; George M. Davidson, May 14, 1886 ; Enoch S. Price, May 21, 1886 ; C. Theophilus Odhner, May 21, 1886 ; Frederick E. Waelchly, May 21, 1886.

To add the following second dates : To name of Rev. J. Whitehead, May 17, 1881 ; to E. C. Bostock, Sept. 6, 1885 ; to Andrew Czerny, March 21, 1886 ; to E. J. E. Schreck, March 21, 1886. The names of Messrs. Brickman and Noble, deceased, to be removed.

Rev. James M. Shepherd presented through another a verbal request that his name be removed from the list. It was voted by the Council that, if a written request to this effect be received from him, his name be removed.

The Council has decided to enter upon the preparation of services for dedication of churches, installation, etc, not now embraced in the Book of Rites, and these services when prepared, will be presented to the Convention.

The Council has confirmed the nominations of members of the Board of Missions, made by the President of Convention, namely, Messrs. Pettee, Hinkley, Sewall, Dike, Hibbard, J. Goddard and Mercer.

Respectfully submitted,

Jos. Pettee, *Chairman.*
T. F. Wright, *Secretary.*

No. 12. — Report of the Board of Home and Foreign Missions.

At the last meeting of the General Convention, a change was made in the Constitution of the Board. By a new By-Law then adopted, it was composed of seven members appointed by the President and confirmed by the Council of Ministers.

The following members were appointed: Rev. S. F. Dike, Rev. Joseph Pettee, Rev. Willard H. Hinkley, Rev. J. R. Hibbard, Rev. Frank Sewall, Rev. John Goddard, and the Rev. L. P. Mercer. The name was also changed from the "Board of Missions" to the "Board of Home and Foreign Missions." On June 1, the new Board held a meeting in Cincinnati, and elected the following officers: The Rev. Joseph Pettee, Chairman; the Rev. Willard H. Hinkley and the Rev. Frank Sewall, Secretaries; and Dr. E. A. Whiston, Treasurer.

At the same meeting, a vote was passed giving the general direction and management of the affairs of the Board to the Chairman.

Herewith is submitted the report of the Treasurer from the date of the last report to the Convention to the 15th of May inst. It will be seen that the total receipts of the Board have been $1,837.70. Of this amount, $560.50 were contributed for the Italian Mission, and $32 for other foreign missions, leaving the sum of only $1,245.20, which is much smaller than for several years past, and quite inadequate to meet the actual wants of the Board, for missionary work in our own country.

As to the operations of the Board during the past year, they have been quite limited, both on account of our small means and the difficulty of procuring the services of suitable missionaries.

The Board has not employed any missionary of its own, except the Rev. J. P. Smith, who has continued to labor in Tennessee with very satisfactory results. The Board has desired for some time past that Mr. Smith could be differently located and have a larger sphere of operations. At Crossville, where a Society has grown up through his labors, there is a strong wish manifested to have him reside there as their Pastor, with the liberty of continuing his services to other missionary stations. The Board has received a communication from the Crossville Society on the subject. We have also received a communication from New-Church

friends in Chattanooga, proposing that Mr. Smith should remove from McMinnville, Tenn., where he has resided for some years past, to their city, where they think there is a good prospect for the formation of a Society. Chattanooga has become a thriving city and a centre of large business interests. Mr. Smith has already made two visits there, and would be willing to remove there if the way could be made plain to him, with the hope of still continuing his services to the Crossville Society and visiting other stations. The Board favors this movement, and will embody its views in a recommendation to the Convention.

Communications have recently been received by members of the Board from Dr. E. Parsons, of Savannah, in reference to the state of the New-Church Society in that city, and also in reference to the affairs of the Southern Missionary Society. Similar communications will, we understand, be made to the Convention at its present session.

Now that we can no longer have the services of the Rev. A. O. Brickman, by reason of his removal to the spiritual world, it becomes a matter of serious importance to know where to find a missionary for this part of the country. Mr. Brickman was an earnest and able Missionary. He labored for three or four months at a time in Savannah and other places in Georgia; and while the present condition of the Savannah Society is a very feeble one, and its prospects by no means bright, yet we believe that by judicious action on the part of the Convention and this Board, a new and better state of things can be attained. The property that the Savannah Society has acquired ought not to be lost to the Church, and so important a centre for missionary operations should be occupied in some way for at least a portion of the year. It is understood from Dr. Parsons's communications that the Southern Missionary Society, or those who control its operations, are desirous of relinquishing the management of its affairs, and of turning over its assets in money, books, and tracts to this Board. The funds remaining in the treasury of that Society, although small, would enable us to do something for Savannah and other points in Georgia, and we believe that if a united effort be made on the part of our Georgia friends, and full coöperation be secured, that a mission can be established in Savannah for at least a part of the year, from which operations can be extended to portions of Georgia and Florida. A recommendation to this effect will be made to the Convention.

The Board has been very much embarrassed for several months past, especially during the fall and winter, in not being able to procure a missionary to visit places in the State of Texas. Earnest calls have been made from several points in that State for such services. These have appeared in the columns of the *Messenger*, and communications have been received directly by the Board from different individuals. Here is a field which requires considerable labor, but which offers strong inducements to a zealous and faithful Minister of the New Church. What the Board will aim to accomplish in this State, if supported by the members of the New Church there as well as by the Convention, is just what we recommend for Georgia, namely, that a Central Mission be established, from which operations can be extended to other points. We believe that Galveston is the right place for such a centre. A Society formerly existed there. It came to an end or was disrupted from causes which it is not now necessary to mention. But there are a few faithful and earnest New-Churchmen in that important commercial city, who can, and doubtless will, cooperate in any wise movement to establish the New Church upon a sure foundation in the great State of Texas. Before this end can be accomplished, it is proposed to send a Minister to visit the places from which calls have been received, during next fall and winter, to occupy the field for about three months. One of the members of this Board has volunteered to undertake this mission, and proper arrangements will be made in the meantime, by correspondence and otherwise, for properly carrying this arrangement into effect.

In January last, a communication was received from the Canada Association asking for aid, as they had engaged another Minister to labor near Toronto, the Rev. Mr. David, and were also partly sustaining the Rev. Mr. Bowers. The sum of $100 was remitted to their Missionary Board.

In February last, application was made to the Board by the Rev. Mr. Hibbard, Missionary of the General Church of Pennsylvania, for aid to enable him to make a visit to Florida. The sum of $100 was appropriated for this purpose. Mr. Hibbard made a report to this Board, from which we give the following extract: "In Jacksonville I found some eighteen or twenty persons more or less interested in the New Church, and spent three Sabbaths with them, visiting, conversing, holding evening family meetings,

and gave three or four public discourses. On the second Sabbath after my arrival, in the parlor of Mr. and Mrs. Warriner, I baptized three adults and four children, confirmed one and administered the Holy Supper to fourteen, and immediately afterwards instituted the 'Florida Church of the New Jerusalem,' fourteen signing their names in the book of records. They chose to become affiliated with the General Convention, through membership in the General Church of Pennsylvania, to standing alone or coming in hereafter by application as an isolated Society. I had authority to receive them into the General Church of Pennsylvania, but not so to receive them into the General Convention. They were so received, and will be reported accordingly."

Mr. Hibbard also visited several other places in Florida, Valdosta and Savannah in Georgia, and Beaufort, S. C., giving four public discourses in Valdosta (and administering the Holy Supper), one in Beaufort, and visiting some of the New-Church people in Savannah. His trip occupied six weeks.

In regard to the work in foreign countries, we have to report that in Sweden but little change has taken place since last year. Mr. Boyesen continues to preach in Stockholm to his own Society, organized under the Government, which is increasing in numbers. There are still a respectable number of persons, principally members of the old Stockholm Society, who do not affiliate with Mr. Boyesen's Society. These persons have secured the services of the Rev. Mr. Manby, ordained in Gottenburg and preaching to the small Society there, to serve them, and he visited Stockholm several times, — on one occasion giving public lectures in a hall in Stockholm to large audiences, and administering the Holy Supper to eighteen communicants. Some difference of opinion existed among members of the Board as to granting further assistance to the Rev. Mr. Boyesen, in view of the division in Sweden. But the action of the Convention and the votes of a majority of the members of the Board determined the question in his favor. Only one-half of the amount usually appropriated has been sent to Mr. Boyesen. The same amount ($75) has been sent to the Rev. Mr. Winslow, who continues to preach to a small Society in Copenhagen, which maintains public worship.

The Board has received communications from both of these gentlemen urging upon the Board a continuance of the former appropriations. At present the Board does not feel justified in promising any larger appropriation.

In Italy, Sig. Scocia continues his self-sacrificing labors in translating the writings of Swedenborg into the Italian language and in spreading a knowledge of the doctrines of the New Church among his countrymen. The evidence afforded us of the great value of these labors has left no doubt in the minds of the members, of our duty to this mission. By the liberality of one of our subscribers, who remitted the sum of $400 to the Board, and of others, we have been enabled to send in all, the sum of $600 to Sig. Scocia. Rev. Mr. Schiweck still labors in East Prussia, with some hopeful results. We have remitted him the sum of $50.

In view of the fact that a long time has elapsed since any missionary work has been done in the British Provinces of Nova Scotia and New Brunswick, it has been thought advisable to do something for the people there. They are too remote from the Canada Association to be visited by their missionaries. The Rev. Mr. Dike, who has formerly visited them, has consented to do so again this summer, during the months of July and August.

In conclusion, the Board recommends the adoption of the following resolutions: —

1. *Resolved*, That the General Convention approves of the action and policy of the Board of Home and Foreign Missions in reference to the work in Tennessee and in the support it has given to its able and faithful missionary, the Rev. J. P. Smith, and also of his proposed removal to Chattanooga, with a view of making that the central mission station for Middle and East Tennessee and Northern Georgia. And we cordially invite the New-Church people of that district to unite in the support of Mr. Smith and to contribute to the funds of the Board, in order that he may receive a just compensation for his labors.

2. *Resolved*, That the General Convention approves of the recommendation of the Board in reference to making Savannah a central mission station for that portion of Georgia not included in Mr. Smith's district, and for the States of South Carolina and Florida, and cordially invites the cooperation of the receivers of the New-Church doctrines in those States in this movement.

3. *Resolved*, That the General Convention approves of the recommendation of the Board with reference to Texas and missionary operations therein, and especially with reference to making Galveston a central station and to the employment of a Missionary to occupy that field during a portion of the coming fall and winter.

4. *Resolved*, That in view of the importance of the work to be undertaken and sustained or assisted by the Board, at home and abroad, during the coming year, the Convention asks its members and receivers of the Heavenly Doctrines throughout the United States and the British Provinces to unite in an effort to raise the necessary means to sustain this work; and that the sum of not less than $3,500 be raised, the subscriptions to be paid quarterly, accounting from the 15th day of May, 1886.

All of which is respectfully submitted to the earnest and careful attention of the Convention.

JOSEPH PETTEE, *Chairman.*

WILLARD H. HINKLEY, }
FRANK SEWALL, } *Secretaries.*

TREASURER'S STATEMENT.

E. A. WHISTON, TREASURER, *in account with* THE BOARD OF HOME AND FOREIGN MISSIONS.

DR.

1885.			
June 8.	To Balance of last year's account received from Willard H. Hinkley, former Treasurer....	$78.03	
1886.			
May 15.	Contributions received as reported from time to time in the *Messenger:* —		
	For General purposes not specifically designated by the Contributors.....	1,130.20	
	From N. S. Simpkins, Yarmouth Port, Mass., for Prof. Scocia's work of translating Swedenborg's Works into Italian....	400.00	
	For the Italian Mission.....	160.50	
	Home Missions	113.00	
	General Foreign Missions	18.00	
	the Danish Mission	10.00	
	the Scandinavian Mission.....	2.00	
	the free distribution of *Heaven and Hell*	2.00	
	the Swedish Mission.....	1.00	
	the East Prussia Mission.....	1.00	
			$1,915.73

Cr.

1886.			
	By amounts paid, as follows ——		
	Rev. James P. Smith		$600.00
	Prof. Loreto Scocia		600.00
	Canada Association		100.00
	Rev. J. R. Hibbard		100.00
	Rev. William Winslow, Cash	$75.00	
	" " Books	6.30	
	" " *N.C. Messenger*	2.00	
	" " *N. J. Mag.*	1.00	
			84.30
	Rev. A. T. Boyesen, Cash	$75.00	
	" " *N. J. Mag.*	1.00	
			76.00
	Rev. A. Schiweck, Cash	$50.00	
	" " *Bote der N. K.*	4.50	
			54.50
	Circulars, Subscription Blanks, and Envelopes		8.75
	Postage stamps and Stationery		5.07
May 15.	Balance on hand, deposited in Boylston National Bank, Boston		287.11
			$1,915.73

Boston, May 15, 1886.

Edward A. Whiston, *Treasurer.*

SWEDEN.

The Rev. A. Boyesen writes: —

"Since I had the pleasure of writing to you last year, our society has made a great step forward, having been acknowledged by the Swedish government, and thus gained the confidence of people in general.

"They seem now to take more interest in the New-Church doctrines than ever, although the unfavorable circumstance, that our place of worship is a public hall, used for various amusements, is keeping many people away. This year we have had regular worship in the forenoon every Sunday and Holy day, and services in the afternoon, which have been very well attended, the number of hearers having been from one hundred to two hundred persons in the evening.

"We have also instituted a Sunday school, which is attended by from twenty-five to thirty children. This little school as well as

the evening services have proved very useful, and we hope that they may be still more so, if we shall be enabled to continue our great work.

"The Holy Supper was celebrated at Easter, and the number of communicants was the largest that has ever partaken in this country, being about seventy persons.

"Several lectures have been delivered in Dalekarlien, where twenty persons have joined our congregation. I have been requested to lecture in several other places, but for want of money I have not been able to do so.

"I am very glad to inform you that I have finished the translation of a very excellent missionary work by Doctor Ellis, of New York, *Address to the Clergy, and Skepticism and Divine Revelation.* This book in the Swedish language the charitable doctor has stereotyped, and sent gratuitously to all the ministers in Sweden and to all the members of the Swedish Parliament or 'Rikstag.' The book has probably been received quite well, for only a few have sent it back again, and only one has written me a very unkind letter.

"Our New-Church monthly, the *Härolden* or 'the Messenger of the New Church,' which I am publishing, has been distributed gratis after every lecture, and many works of Swedenborg, some tracts and collateral works have been sold after the public services during the year. At the same time books have been lent out from our loan library.

"Our congregation consists of about two hundred members, which this year have had very heavy expenses, and as they commonly are not well off, our financial circumstances are very far from being good. We do all that is possible for us to do in order to make the Heavenly Doctrines known in our country, and we heartily thank the kind American brethren, whose benevolence has enabled us to carry on the work for the Lord's New Church in our country. We need, indeed, very much your charitable assistance, and because — as you know — our English friends have withdrawn their assistance, we ask you kindly to reach us your helping hand."

ITALY.

Sig. Loreto Scocia writes: —

"The past missionary year, like its predecessors, has, under the

Divine Providence of the Lord, been rich in blessings to the great and sacred cause committed to my care.

"I am happy to be able to report an increase of members in our Association. A professor of the city of Bari, director of an institute of education, has received the doctrines of the New Church, and adopted for the religious instruction of his pupils the Catechism published by me last year.

"Further, a merchant in Leghorn, highly esteemed in that city, of which he is a municipal counsellor, has obtained all the works of Swedenborg and my other publications, and reads and studies them with the liveliest interest.

"In the meanwhile, I am happy to report that all the Italians who have received the doctrines of the New Jerusalem continue to encourage and coöperate in their propagation, buying the books and tracts for distribution among their acquaintance.

"The literature of the New Church in the Italian language has been increased the past year by another interesting work of Swedenborg which I have given to the press. It is that generally known under the title, 'The Earths in the Universe,' but which, with stricter fidelity to the author, I have published under the title, 'The Earths in the Starry Heavens' (*Le Terre nel Cielo Stellato*).

"The sale of all the works published by me on the heavenly doctrines has amounted to about one hundred copies. But, if the noble efforts of a generous friend in New York shall in the Divine Providence meet with the desired success, we may hope that this sale will be much larger in the future. These efforts look to thus making known to many thousand Italians the works of the New Church. It is proposed to do this by a very large distribution through the mails of a useful tract which is now being printed in New York in the Italian language, bearing on its cover an advertisement of all my publications. For this purpose, I have already sent to Sig. Cerqua ten thousand addresses of physicians, druggists, consular agents, professors, etc. I am informed that if this first distribution of ten thousand copies shall promote the sale of the works of our author, it will be followed by another similar distribution of the same number of copies to the Roman Catholic priests through the liberality of the same generous friend.

"A similar project, but looking to the distribution of the tracts which touch on social and scientific questions, has been recently suggested by me to a worthy lady of London, a warm friend of the Italian Mission, and earnestly devoted to its aid.

"You are aware of my earnest desire to complete, if it shall be possible, the translation of the Writings of the New Church into the Italian. To put into effect this desire, I am obliged still to seek the necessary means, since the publishing societies bearing Swedenborg's name, and having for their special object the publishing of his works, nevertheless afford me no hope of any aid from them.

"I have been accused by certain impatient friends in America, as in England, of exhibiting too little energy in prosecuting the Italian Mission, and have been criticized for not forcing public attention to the Mission by making the newspapers talk about it. But in reply I would beg all my good friends to bear in mind that to conduct the Mission in this manner, we must have a supply of funds such as I have not had. The annual contributions received by me have seldom reached, at the most, the sum of $800. This sum has had to suffice not only to meet my own daily family expenses, but to pay the expenses of correspondence, and in part to pay for printing my publications, which now amount to twenty-three volumes.

"But, on the other hand, would the method which these zealous friends of the cause suggest be really advantageous for the cause?

"I think the contrary, and for this reason I do not hesitate to declare that if ever I should have abundant means at my disposal, I should never favor making a clamorous propaganda with a view to attracting especially a class of ambitious, vain, and enthusiastic men. These would receive the doctrines externally, but would thus pervert and profane them, making them to serve their worldly ends. The people, on their part, would confound us with the Protestants, who have become so discredited in Italy, and so we would share their reproach.

"It is now but sixteen years since the missionary work of the New Church was begun in Italy. It has, during this time, exhibited a slow but cautious progress, with a gain each year of two, three, sometimes four new readers and adherents. More than once this work has been threatened with grave dangers, but the Divine Providence of the Lord has always rescued it and preserved it unharmed. I believe, therefore, with the fullest confidence, that it will continue to progress in the future as in the past by following the narrow and straight way wherein the Lord in his Divine Providence will direct it.

"The contribution of funds in aid of the Italian Mission are, up to present date, as follows: —

Mr. E. Whiston, Treasurer of Board of Missions of the General Convention	$150.00
Mrs. M. G. Hoskins, of Boston	10.00
Mr. Milner, Secretary of English Conference Committee, £40 sterling	200.00
Mme. Humann, of Paris, in behalf of a friend of the cause	50.00
A friend of the cause in Florence	100.00
Mr. J. H. Walker, a friend of the late Mrs. Brotherton	5.00
Sum contributed by Italian friends in obtaining books for circulation, 120.60 Italian lires	24.12
Total	$539.12"

GERMANY.

In Germany the Church has not in the past year shown any marked sign of progress. The General Society of the New Church in Germany in October last terminated the engagement of Rev. F. Goerwitz for missionary and pastoral work in Germany, and this society is not now providing for this use. The reason given for the change was lack of funds, though we are glad to say that the society has now received part of the bequest of Mr. Theodor Muellensiefen which had been under dispute.

The Rev. A. Schiweck is still laboring in East Prussia among the Poles and Germans near the Russian border, though he is now almost incapacitated from age and sickness. One of the city missionaries in Berlin is at present teaching the doctrines of the Church openly and ably, and considerable attention is being drawn to the doctrines in the German capitol.

The General Society in Germany limits its work at present to the contribution of 500 marks to the publication of the *Reformationsblaetter* (Reformatory Leaflets), published by its president, O. Hahn of Reutlingen. But we are sorry to see that this publication makes no mention of many of the leading doctines of the Church, and without mentioning Swedenborg or the New Church, it seeks simply to instil some of the more popular doctrines, leaving the source whence they come unknown. Experience does not seem to

favor such a course or to promise favorable results from it, and it is to be hoped the General Society will soon again return to a more open and avowed performance of its uses.

Mr. J. G. Mittnacht, of Frankfort, is not now officially connected with the General Society, but continues zealously to perform his great use of publishing the Writings in the German language.

SWITZERLAND.

In Switzerland the work of the Church is progressing in an orderly and prosperous manner. The Rev. F. Goerwitz, the missionary pastor of the Swiss Union, is laboring zealously and efficiently for the more efficient organization and development of the Church. He has in the past year called the attention of the Church to the use and necessity of New-Church baptism and to the use of organizing the Church wherever practicable, into fixed and permanent societies. Though opposed by the so-called liberal element, the party of order seems steadily to be gaining ground, a goodly number of persons have been baptized into the New Church, and it is hoped that the Church in Switzerland will now soon be firmly organized and established as it has so long been in England and America. Mr. Goerwitz has been assisted in his work by contributions from the German Missionary Union of America, which has in part made up for the deficit arising from the cessation of the contribution from the General Society in Germany; Mr. Goerwitz having been employed in the last years by the German and Swiss Unions conjointly.

Mr. Goerwitz is also publishing at Zurich the *Neukirchenblaetter* (New-Church Leaflets), which teach openly and distinctively the doctrines of the New Church, and seem to be performing a great use in the upbuilding of the Church both in Switzerland and in Germany, being also extensively read by German New-Churchmen in this country.

No. 13.— Report of the Committee on the Publication of Swedenborg's Manuscripts.

The Committee on the Manuscripts of Swedenborg reports that during the past year the following works, edited by Dr. S. H. Worcester from the Photolithographic manuscripts, have been published by the American Swedenborg Printing and Publishing Society, to wit: four volumes of the *Apocalypsis Explicata*, the last volume being an Index to the work, consisting of nearly six hundred pages; the smaller works, entitled *De Divino Amore et de Divina Sapientia; De Domino; De Nova Hierosolyma; Canones;* and the *Index* to the missing *Treatise on the Angelic Wisdom concerning Marriage*. Large as is the amount of patient labor and learning represented by the publication of these works, it is but a part of the result of the editor's faithful devotion to the task he has undertaken. The treatises *De Divino Amore et de Divina Sapientia*, and *De Domino*, and the *Index* of the work on *Marriage*, have been translated, and it is to be expected will soon be published. Somewhat more than half of the preparation of the English *Index* to the *Apocalypse Explained* has been done. From the editor, Dr. S. H. Worcester, we learn, that "this work will contain all that is in the Latin Index, and much more. Instead of giving the passages of the Sacred Scripture with mere references to the Articles where they may be found, the passages are referred to severally, and are grouped under the particular Hebrew or Greek word that is rendered by the Latin word under which they stand. Under every leading word, a glance will show the corresponding Latin word, and all the Hebrew and Greek words that are rendered by the Latin word in the several passages of the Word to which reference is given. Appended tables will be given, Latin-Hebrew, and Greek-English; Hebrew-Greek, Latin-English, etc."

In addition we note the proposed publication by the New-Church Board of Publication, of "the first edition in English of the work of Swedenborg on the Soul (*De Anima*), translated and edited by Frank Sewall, A. M., from the Latin edition of Dr. J. F. Immanuel Tafel, Tubingen, 1849.

The work, done some years ago by the General Convention in conjunction with members of the Church in England, as appears from the statement above given, continues to bear good and lasting fruit. This fruit is of inestimable value to the Church now.

What it will be to the Church in the future, we may conjecture, but cannot estimate. The *Apocalypsis Explicata*, with the treatises above named, have been made accessible to all, in a convenient and beautiful form. They will be followed by faithful translations for the use of those who cannot read the originals. Should not these results of what has been done in the past, encourage and stimulate us to prepare and provide for the completion of the work of photolithographing the remaining manuscripts of Swedenborg? This remains to be done. Our Convention began the work, ought not our Convention to take the initiative in completing the work?

And, since now it appears that the American Swedenborg Printing and Publishing Society has exhausted its available funds in accomplishing what has been thus far done towards a republication of the Latin works of Swedenborg, not heretofore republished, may we not again ask, whether the time has not come for the Convention to take up this most important work? It would appear that the publication of the Writings of the Church in the original tongue in which they were written by the Lord, is a use belonging preëminently to the general bodies of the Church. This committee has been preserved in existence from the time of its first formation, for the very purpose of keeping alive in the Convention the purpose of attaining complete copies of the manuscripts of Swedenborg, to the end that from them new editions of the works in the original tongue might be given to the Church. Will not the Convention give earnest thought to the duty of completing its work, first, by taking in hand the further republication of the writings, and secondly, by beginning to make provision to finish the work of photolithographing the manuscripts? The committee is prepared to receive a new commission for active service.

In conclusion, the committee recognizing the faithful, devoted, and important labors of the learned editor of the publications above referred to, is disposed to inquire whether the Convention does not owe to itself, as a Church of the Lord, the duty and acknowledge the privilege of offering to Dr. S. H. Worcester a substantial testimonial of its appreciation of his great and really invaluable services to the Church?

W. H. Benade, *Chairman.*

No. 14.— Report of the American New-Church Sabbath-School Association.

This Association held its annual sessions on Wednesday, May 26th, in the house of worship of the New-York Society. The afternoon session was wholly occupied with the hearing and discussing of reports. The Committee on Graded Manuals reported new Manuals as already prepared or in the course of preparation. Measures were taken for providing the means for the issue of such of these Manuals as may be authorized by the Association through the Board of Publication. The Committee on Libraries reported a list of books suitable for New-Church Sabbath-school libraries. It also offered an interesting and suggestive paper on "The Purpose, the Use, and the Abuse of the Sabbath-school Library." The Committee on Graded Lessons presented a chart of lessons for the year, drawn from both the Old and New Testament Word, and from the little work of Swedenborg on *The Doctrine of Faith*. Measures were taken looking toward a weekly explanation of the lessons from the Word in the columns of the *Messenger*.

At the evening session a very interesting and practical address was given by the Rev. William L. Worcester of Philadelphia on "The Scenes and Literal Stories of the Bible."

In accordance with the twelfth By-Law of the Association, we would respectfully request that the Convention appoint a suitable time during its sessions for the taking of a collection for the defrayal of the expenses of the Association.

Reports of Associations and Societies.

Canada Association.

The Canada Association consists of the Berlin, Wellesley, Toronto, Montreal, and Strathroy Societies. Its General Pastor is the Rev. F. W. Tuerk, of Berlin, Ontario.

The Berlin Society contains at present two hundred and seventeen baptized communicants. Its Pastor, F. W. Tuerk, has divided his labor, as heretofore, between the Berlin and Wellesley Societies. The fourth Sunday was given to the work in the Wellesley Society. He has solemnized six marriages, baptized three adults and ten children, administered the Holy Supper every three months, and officiated at two funerals, which were of adult members of the Berlin Society. The German and English Sabbath schools, and the meetings of the German and English Young People's Association, on Wednesdays and Thursdays, for studying the writings of the Church and exercise in singing, were conducted in the usual manner.

The Wellesley Society contains seventy communicants. One adult and three children were baptized, and the Holy Supper administered once there. Otherwise it is in about the same condition as last year.

The Toronto Society has failed to send in its report, so I am unable to state the particulars of that Society. But as far as I know, it is in a prosperous condition. Its Pastor, the Rev. E. D. Daniels, will probably send his pastoral report to this Convention.

The Montreal and Strathroy Societies are in about the same condition as last year.

The Rev. J. E. Bowers, who resides in Toronto, is still employed as Missionary of the Canada Association, and has done good work during the year; he is a faithful and active missionary. I cannot state the particulars of his work, as I have not yet received his report, but expect he will send it to the Convention.

The Canada Association will hold its next annual meeting in Berlin on the second Thursday in October next.

All of which is respectfully reported.

F. W. Tuerk,
President of the Canada Association.

Berlin, May 22, 1886.

Illinois Association.

SOCIETIES.	MINISTERS OR LEADERS.	NO. MEMBERS.
Peoria		40
Canton	G. G. Trites, *Leader*	26
Chicago	Rev. L. P. Mercer	200
Henry	Rev. S. H. Spencer	40
Batavia	Joseph Burton, *Leader*	14
Wilmington	Charles Luther, *Leader*	12
Jefferson, Wis.	George Copeland, *Leader*	14
La Porte, Ind.	Rev. H. H. Grant	60
St. Louis, Mo.	Rev. S. C. Eby	46
Hutton	J. S. Sargent, *Leader*	15
Olney	Rev. T. F. Houts	29
Total		496

In addition to the above ministers, six others report to the Association, namely, the Rev. Messrs. Stephen Wood, J. J. Lehnen, Jacob Kimm, J. H. Ragatz, G. N. Smith, and A. J. Bartels.

The Rev. Stephen Wood resides at Lost Nation, Iowa, and is doing most useful work with the Societies and Reading Circles in that State. The Rev. Messrs. Lehnen and Kimm continue to preach, visit, and administer the Sacraments among the German Societies and isolated receivers in Iowa. The Rev. A. J. Bartels has recently settled with the Chicago German Society, and performed such missionary labor as he is able. He is at present making regular visits to the New-Church people of Joliet, with excellent prospect of usefulness there. The Rev. S. H. Spencer continues to preach regularly for the Henry Society, visiting Hutton once in two months, and Jefferson, Wis., once in three months, and performing some missionary labor at other points.

The Peoria Society is without a minister, but the members meet for worship on the Sabbath, and the Reading Circle has done faithful and zealous work.

The Batavia Society, without a minister, enjoys the leadership of our Brother Joseph Burton, whose children and their families mainly compose the Society.

The La Porte Society is enjoying the labors of its young and earnest minister. The Society has applied for the ordination of Henry H. Grant into the priesthood, and the Association sanctions the application, and requests the ordination of Mr. Grant at the present session of the General Convention.

The Chicago Society has gained in earnestness and ability of work, if not greatly in numbers. Upon the organization of Immanuel Church and consequent withdrawal of some of the members of the Society, the Society took possession of its chapels in the North and West Divisions, and opened them for missionary services, conducted by the Pastor, Sunday afternoons and evenings. The lectures on the West side, especially, have been well attended, with promising results.

The Superintendent visited some of the Societies and Missionary Stations during the past summer, and has maintained correspondence with the Reading Circles within the Association. Upon a recent visit to Olney, Ill., he received twenty-two members into the Church, and organized the Olney Society of the New Church. The New Church in this place has sprung into existence under the ministry of the Rev. Thomas F. Houts, who united with the Association at its last annual meeting. Judge R. S. Canby has been patiently and prudently sowing the seed of the Church by its books and tracts for many years; and many became somewhat interested in the doctrines during Mr. Houts's last pastorate in the Methodist-Episcopal Church in this place. His withdrawal from the Methodist Conference and open espousal of the faith of the New Church, led many to a deeper investigation and reception, of which this Society is the result. Its application for the ordination of Mr. Houts has been approved by the Association through its Executive Committee, and the Rev. John Goddard, General Pastor of the Ohio Association, has been applied to for the performance of this office.

The Association rejoices to report the progress of the organization of New-Church Reading Circles, the inauguration of which was hopefully mentioned last year. This movement has ripened into a union with the Reading Circles of the Ohio and Michigan Associations. At the last meeting of the Association, the President was authorized to call a Western New-Church Congress after conference with representatives of the several Associations and Societies interested. The Congress met in Chicago in March last, and resulted in the organization of a Western New-Church Union to act with the Associations in extending and fostering the work of the Reading Circles. The Association rejoices in the inauguration of this movement as destined to reach, interest, and bring into sympathy with the Associations, and thus with the

General Church, the unorganized groups of receivers scattered throughout the West.

Respectfully submitted.

L. P. Mercer,
President and Superintendent.

William Niles, *Secretary.*

Maine Association.

SOCIETIES.	MINISTERS.	NO. MEMBERS.
Bangor		2
Bath	S. F. Dike	63
Fryeburgh	B. N. Stone	72
Gardiner		5
Portland	H. C. Dunham	166
Total		308

The Rev. William B. Hayden resides in Portland. The Rev. Joseph S. David who was a missionary in the Association last year, has removed to Canada.

It will be perceived that the Association has lost largely in the number of its Church members, by deaths, and removals to other States. Mr. Benjamin Kingsbury, of the Portland Society, Mrs. E. M. Hyde, of the Bath Society, and other valued members have been removed to the spiritual world.

The Portland Society, last year without a pastor, during the last winter called the Rev. H. C. Dunham, who accepted, and was duly installed over the Society on the second of May, 1886.

The society in Fryeburgh enjoys a good measure of prosperity. An increased interest is manifest in some directions. The society has been favored with the gift of a fine large bell from Col. A. A. Gibson, in memory of his beloved wife, Sarah K. Gibson, who departed this life on the fifth of last November.

The financial resources of the Association have been considerably reduced so that it has not been able to support a missionary in the State. The few societies within the limits of the Association have all they can do at present to sustain themselves. It is the intention to do some colportage work the coming summer, provided the means can be raised and a suitable man shall be found.

S. F. Dike, *President.*

MARYLAND ASSOCIATION.

SOCIETIES.	PASTORS OR LEADERS.	NO. MEMBERS.
Washington, D. C.	Jabez Fox, *Pastor*	117
Wilmington, Del.	J. B. Parmelee, *Pastor*	55
Baltimore, Md. (First Ger.)	P. J. Faber, *Pastor*	36
Easton, Md	W. M. McIntosh, *Leader*	14
	Individual Members	17
Total		239

REV. JOHN W. HUNT and Rev. Thomas A. King, both of Baltimore, also report to the Association; the former is not regularly officiating; the latter is the minister of the Baltimore (English) Society, which is not connected with this body.

An important event, in the history of this Association and the Church in America, occurring during the past year, is the removal to the spiritual world of our esteemed brother and eminent co-laborer, the Rev. Arthur O. Brickman; of whose life and labors appropriate notice has been given in the periodicals of the Church.

A review of the year's work by the several societies presents many interesting and encouraging signs of progress,— token of an awakening to the greater responsibilities which rest upon New-Churchmen.

The Washington Society, and its pastor, Rev. Jabez Fox, have consummated the desire of many years, in that he is now devoting all his time to its service, no longer embarrassed by secular employment in the United-States Treasury.

The Wilmington Society has maintained public worship the entire year, morning and evening, except during the regular annual vacation. Public interest is not less than heretofore and the general interest among its members is increasing. A most noticeable feature is the support which they have contributed towards the maintenance of the valuable mission work now being done by the Rev. John E. Smith, the recognized missionary of the Association.

The German Society in Baltimore has recalled Rev. P. J. Faber as its pastor; he is most actively engaged in the duties of his office and has encouragement that the society will be brought up out of the depressed condition occasioned by the long-continued absence of regular ministerial service. The society is altering a part of its Sunday-school building for use as a parsonage, and the small debt it has is likely to be soon extinguished.

The Easton Society moves along steadily with a remarkable attendance of members from other congregations. There is manifest a more agreeable attitude towards the New Church on the part of the community, with a growing desire to become better informed as to its teachings. The presence of the missionary will afford them the opportunity and it is the hope of our friends to have a house of worship in Easton before long.

The Warminster (Virginia) Society formerly held meetings for public worship which were usually attended by others in the vicinity, but deaths and removals have produced so many changes that its members no longer as a united body hold public worship, but they have what Paul calls "a Church in the house." In each family they continue to uphold their testimony to the highly prized truths of the New-Church writings. We are frequently reminded of the loving zeal of our Virginia friends in the spread of the heavenly truths through the press and by correspondence,—agencies which deserve more thoughtful attention on the part of New-Churchmen than has been hitherto bestowed.

It is the sense of the Executive Committee of this Association that future editions of the *Book of Worship* should be paged consecutively from beginning to end and it is suggested that the Convention make an order to that effect.

At the last meeting of the Association the following resolution was adopted: —

Resolved, That the General Convention be requested to decide whether the continuance of a General Pastor in his office shall depend upon his holding the position of a Presiding Minister of an Association.

An effort is now being made to procure a complete list of the names and residences of every receiver of the Heavenly Doctrines within our limits, not borne upon the rolls of organized societies, which list can be made available for many useful purposes, particularly in connection with the plan which has been inaugurated for concerted readings of the writings.

In conclusion we beg to call the especial attention of the Convention to the importance of more fully cultivating the missionary field within our borders, and of sustaining the intelligent and excellent work of Rev. John E. Smith, who is now engaged sowing the seed in ground which promises good fruitage. In our last report to Convention we alluded to him and his adaptability to

this important work, since which time he has been placed in the field as our missionary, supported principally by the offerings of the Wilmington Society. In extenuation of our plea to the Convention for aid from its Mission Fund, we ought to say that the other societies in Washington and Baltimore have each recently assumed the obligations of the entire support of their several pastors and are each more or less heavily burdened with debt which they are trying to lift, whereby their ability to contribute towards the Missionary Fund is limited to a comparatively small amount, hardly sufficient to make up an adequate support for the minister in the missionary field. In consideration of which the Association respectfully asks the Convention to coöperate with it in sustaining and continuing the work of Rev. Mr. Smith so auspiciously begun on the eastern shore of Maryland. His ordination has been applied for.

Respectfully submitted.

Jabez Fox, *Presiding Minister.*
C. Augustus E. Spamer, *Recording Secretary.*

Massachusetts Association.

Rev. Joseph Pettee, *General Pastor.*

SOCIETIES.	PASTORS, MINISTERS, OR LEADERS.	NO. MEMBERS.
Abington	Jacob E. Werren, *Pastor*	77
Boston	James Reed, *Pastor*	627
Boston Highlands	Julian K. Smyth, *Pastor*	153
Bridgewater	Theodore F. Wright, *Pastor*	115
Brockton	Henry E. Goddard, *Pastor*	89
Brookline	Willard H. Hinkley, *Pastor*	55
Contoocook, N. H.		
East Bridgewater	Timothy O. Paine, *Pastor*	53
Fall River	John Westall, *Pastor*, Henry C. Hay, *Minister*,	32
Gloucester		10
Lancaster	Richard Ward, *Pastor*	41
Lowell		
Mansfield	George F. Stearns, *Minister*	17
Newton	John Worcester, *Pastor*	66
Pawtucket, R. I.	Francis Pratt, *Leader*	14
Providence, R. I.	Warren Goddard, Jr., *Pastor*	114
Salem	Duane V. Bowen, *Minister*	20
Springfield	Gardiner I. Ward, *Minister*	17
Taunton		
Waltham	Benjamin Worcester, *Leader*	39
Yarmouth	William H. Mayhew, *Pastor*	32
Total		1571

The ministers not named in the above list, but belonging to this Association are Rev. Warren Goddard, residing with his former charge at Brockton and giving very acceptable assistance there in preaching and other ministerial work; Rev. S. H. Worcester, residing at Bridgewater and devoting much of his time to work as a translator and editor under the auspices of the Printing and Publishing Society; Rev. J. P. Perry and Rev. J. T. Eaton, disabled through age and infirmities; Rev. S. M. Warren, engaged in business, but working as a translator for the Rotch Trustees; and Rev. H. W. Wright, not in ministerial work.

Rev. Stephen Jepson is in charge of the Society at Riverpoint, R. I.

Our ministerial force has been increased during the year by the ordination of Messrs. Hay and G. I. Ward, so that we now have

twenty-four ordained ministers who, with scarcely an exception, are laboring according to their physical ability.

The events of the year in our societies may be briefly summarized as follows: Boston Highlands has reduced its indebtedness; Brockton has considerably increased its membership and has received a large bequest from the will of Lyman Clark; Fall River, whose pastor, Mr. Westall, is in poor health, has employed as minister Rev. H. C. Hay; Newton has begun the erection of a Sunday-school building; Providence has paid most of its debt, and has arranged for the remainder; Salem has decreased its debt; Springfield has paid its debt, and engaged Rev. G. I. Ward as its first minister.

The German Society in Manchester, N. H., has been visited, and will continue in the care of our Association, and will probably unite with it.

Through severe mishaps, Rev. Joseph Pettee has not been able to perform as much missionary work as formerly, but has performed all his duties as General Pastor. Rev. George F. Stearns has been going about, finding out those who are interested, selling books, receiving subscriptions to the periodicals, and forming circles for reading the doctrines. In Gloucester, Lowell, Lawrence, and Lynn he has held some Sunday services. The movement at Dorchester, a part of Boston, is led by Mr. G. S. Wheeler of the Theological School, and is a hopeful one.

The School at Waltham is having a prosperous year, with excellent attendance.

The Ministerial Aid Fund has the prospect of receiving ten thousand dollars through a bequest of Lyman Clark, which will raise the amount to about twelve thousand dollars.

The property of the Massachusetts New-Church Union, our financial organization, has been increased by the receipt of ten thousand dollars from Mr. Richard Perkins, which was applied to extinguishing the debt on the building, No. 169 Tremont Street, Boston. As the amount of invested funds was approaching the limit allowed by the charter, new legislation has been obtained extending the limit. The expenditures of the Union for the year were about six thousand dollars, including salaries and expenses of Messrs. Pettee and Stearns, salaries and expenses at the Rooms, expenses above receipts on the two Magazines, and so forth. Not quite half this amount was received from the societies as contributions.

The establishment of an Orphanage or institution for the adoption of homeless children is a subject now receiving our attention and meeting with much favor. An effort is also making to establish a Mission among the Boston poor.

In every respect but the formation of new societies we are pleased with the record, but to this subject our Missionary Board gives so much thought and to this end money is so freely expended that we have no reason to lessen the happiness and gratitude caused by the substantial progress of the societies now existing.

Respectfully submitted for the Association.

JOSEPH PETTEE, *General Pastor.*
T. F. WRIGHT, *Secretary.*

MICHIGAN ASSOCIATION.

SOCIETIES.	MINISTERS, SECRETARIES, OR LEADERS.	NO. MEMBERS.
Detroit	Rev. A. F. Frost, *Minister*	70
Almont	James R. Hamilton, *Secretary*	29
Ypsilanti	John W. Spoor, *Leader*	12
Grand Rapids	George W. Thayer, *Secretary*	20
Springdale	James Z. Stanley, *Leader*	14
Isolated members in the State		40
Total		185

IN addition to these there are isolated receivers and members of the Church not members of the Association, about one hundred.

There are two ministers connected with the Association,—Rev. A. F. Frost and Rev. J. M. Shepherd. Two others reside in the State,— Rev. J. H. Ragatz, who is a member of the Illinois Association, and Rev. George N. Smith.

Mr. Frost, the Presiding Minister, besides attending to his duties as pastor in Detroit, does some missionary work in other parts of the State. He has visited the Almont Society three times in the last year, preaching and administering the Sacrament, and also made monthly Monday evening visits to the Ypsilanti Society part of the year (but has discontinued these for the present) besides preaching and lecturing at other points as occasion offered.

In Grand Rapids no services are held except when a minister goes there. Mr. Frost spent a week at that place last fall.

The Rev. J. M. Shepherd is not regularly engaged in ministerial

work, but preaches and lectures occasionally as opportunities are presented, and distributes books and tracts.

Although working independent of the Association, the Rev. J. E. Bowers reports considerable work done in the missionary field in this State. He has visited many places where there are a few receivers,— among these Springdale, Wexford County, where several earnest New-Church families are struggling hard to maintain a Sabbath-school and a Reading Class in the doctrines of the Church. Rev. L. P. Mercer reports some work done and interest at Benton Harbor and Bridgman.

The Swedenborg Reading Class, numbering forty members, last year read the *Four Leading Doctrines*. This year, beginning Jan. 1, it is reading the first volume of the *Arcana Cœlestia*. The members of the class in Detroit meet every other Friday evening with their pastor, except in the warm season, and read according to a prescribed plan.

The Tract and Mission Board was authorized at the last meeting of the Association to procure as many copies of Mr. Barrett's two books, *Heaven Revealed* and *The New View of Hell*, as in its judgment could be usefully placed in public or circulating libraries. Up to the present time, fourteen libraries have been supplied with the books.

The Association is now incorporated under the name and title of "The Corporation of the Michigan Association of the New Jerusalem," with full power to hold and administer all trusts that may be acquired. The government of the Corporation is vested in a Board of nine trustees, to be elected by the delegates to the annual meeting of the Association, and by all who have signed the Constitution of the Association.

The Treasurer of our Association, Mr. Eugene Laible, for more than thirty-five years one of the most intelligent, active, and respected members of the Church in Michigan, and for a time one of its ministers, was removed to the spiritual world April 27, 1886, being sixty-two years of age.

J. R. Hamilton, *Secretary.*

Minnesota Association.

A meeting of the Minnesota Association was held in the New-Church Temple, at St. Paul, on Oct. 15, 1885, and officers elected for the ensuing year. In the evening, we had tea and a social meeting. Thirty-two persons were present at the business meeting and forty-one at the social meeting.

Regular public worship has been maintained in St. Paul, with the Rev. E. C. Mitchell as pastor, and in Minneapolis, with Mr. W. H. Butterfield as leader. During the year, in St. Paul, the pastor baptized thirteen persons, of whom nine were children and four adults. Of these persons, three adults and two children were Swedes, residing in Elmore, Faribault County, Minn., and who came to St. Paul for the purpose. The pastor also received into the St. Paul Society two new members, and officiated at four funerals, — two in Minneapolis and two in St. Paul.

Week-day evening reading meetings have been held in both St. Paul and Minneapolis during most of the year, and also, in St. Paul, several ladies' sewing meetings and a Christmas tree for the Sunday school.

In July, Mr. Mitchell spent a Sunday forenoon in Minneapolis, held service, preached, and administered the Holy Supper.

Our statistics are as follows : —

	ST. PAUL.	MINNEAPOLIS.
Number of members on record book .	34	29
" " residing in vicinity .	24	14
" " absent from " .	10	15

Edward C. Mitchell, *President.*

New-York Association.

The following are the Societies within the New-York Association, with the number of members or communicants last reported: —

SOCIETIES.	PASTORS, MINISTERS, OR LEADERS.	NO. MEMBERS.
New York	Rev. S. S. Seward, *Pastor*	222
Brooklyn	Rev. J. C. Ager, *Pastor*	130
Hoboken	E. Ferret, *Leader*	9
Orange	Rev. C. H. Mann, *Pastor*	53
Newark	Rev. C. H. Mann, *Pastor*	24
Mt. Vernon	Rev. Oliver Dyer, *Pastor*	22
Mystic	Rev. J. A. Lamb, *Pastor*	38
Paterson	Rev. B. D. Palmer, *Minister*	22
Vineland	Rev. A. Roeder, *Minister*	31
Riverhead		75
New York (German)	Rev. W. H. Schliffer, *Minister*	40
Brooklyn (German)	Rev. William Diehl, *Pastor*	24
Newark (German)	J. C. Menschner, *Leader*	31
		721
Members of the Association not members of Societies		30
Total		751

The following are the ministers of the Association at the present time: Rev. Messrs. S. S. Seward, C. H. Mann, J. C. Ager, Oliver Dyer, B. D. Palmer, J. A. Lamb, A. Roeder, William Diehl, E. R. Tuller, and Sabin Hough.

The work of the New-York Society for the past year has been especially efficient and successful. It has made extensive repairs and improvements in its house of worship; there has been an increase in the attendance at the public services, at the administration of the Holy Supper, and at other meetings; the circulation of tracts and books has been efficiently carried on, and the financial receipts have been larger than for any past year for a considerable time. During the autumn months, the pastor delivered a course of lectures, and held evening services during the months of January, February, and March. A Mission Sunday school has been opened, under the auspices of the Young People's League, on the West side of the city, which has had the effect of uniting the young people in active Church work, and gives promise of becoming a permanent movement.

In Brooklyn, the increase of attendance, of membership, and of interest has also been especially marked. During the winter, two courses of lectures have been delivered; the first of five lectures by the pastor on Swedenborg, at which the attendance was good, and the second of eight lectures, in which the pastor had the assistance of Messrs. Giles, Reed, Smyth, Seward, and Mann, at which the attendance was exceptionally large. These lectures furnished an opportunity for the distribution of a large number of tracts, and of the cheap publications of the Church. The Society gives special prominence to this feature of its missionary work. An Association of the young people of the Society has taken up and most efficiently performed much of the labor attending these missionary efforts.

The Orange Society reports a year of good, solid prosperity in all departments of its work. It has purchased a lot on which to erect a house of worship, and it has paid about $1,600 towards the building, besides unpaid subscriptions. A bazaar in the interest of this fund was held in December last, which netted about $700. A course of three lectures on the doctrine of the Lord were well attended.

In Newark, there has been a small increase of attendance. Three lectures delivered here by the pastor were well attended.

The missionary of the Association has spent a large portion of his time during the year with the Paterson Society, resulting in such an increase of interest as has led to an arrangement whereby the Society will have his services for another year, by which time there is reason to believe that the Society will be self-supporting.

The New-York German Society has at present the services of the Rev. William H. Schliffer. It has now been able to return to its former place of worship in Cooper Union, and the attendance is increasing. It has raised over $200 during the year towards a building fund.

The leader of the Brooklyn German Society, Mr. William Diehl, has been ordained as its pastor, and its work, which is mainly of a missionary character, is going on prosperously. This Society has mission services and a Sunday school in East New York, held in a private house, but the increase of attendance and interest seems to require a public place of meeting, which it is hoped will soon be secured.

The German Society of Newark was admitted to the Association

at the last annual meeting. This Society is the fruit, chiefly, of Mr. Brickman's missionary labors. It has been holding public services for more than two years, under the leadership of Mr. J. C. Menschner. It has thirty-one communicants and thirty-one children in the Sunday school.

The Riverhead Society is at present without a pastor.

From the remaining Societies of the Association no report has been received.

During the year, the services of the missionary of the Association have been given largely to the Paterson Society, with the favorable result mentioned above. He has, however, visited and preached in several other places in different parts of the Association. An arrangement has recently been effected whereby Mr. Palmer will receive only $400 from the Association for the coming year, and he will give his time to the Paterson Society and to visiting the clergy in this vicinity.

Accompanying this report is a memorial in respect to the office of General Pastor, which the Association respectfully submits to the General Convention.

MEMORIAL.

"*To the General Convention of the New Jerusalem*
In the United States of America: —

"At the last meeting of the New-York Association, held in New York on Feb. 22, 1886, at which there was a larger attendance than had ever before been present at any session of the Association, the following resolution was adopted by a unanimous vote: —

"*Resolved*, That the Board of Directors be instructed to request the General Convention to so amend the Constitution of the Convention that an Association shall have the power to appoint a General Pastor, and invest him with the office for such a time as it shall determine.

"In accordance with this resolution, the Board of Directors of the New-York Association respectfully represents to the Convention that the New-York Association has not had the services of an Ordaining Minister, or General Pastor, since 1877. Both ministers and laymen in the New-York Association are nearly, if not quite, unanimous in their conscientious objections to the investure of ministers with the office of General Pastor in the way at present provided in the Constitution of the General Convention. The

doctrine is held in the New-York Association that the office as well as the functions of a General Pastor should belong to a minister only while actually holding the office of Presiding Minister of the Association, both — the office and the function — belonging to the use, and not to the man. This is believed in the New-York Association to be the true Church order, and this body has, therefore, never made application to the Convention for the consecration of a General Pastor.

"The present provisions of the Constitution of the General Convention, which were adopted at Chicago in 1882, are supposed to be so elastic that the various Associations can arrange the orders in the ministry within their several jurisdictions according to their varied interpretations of this subject, and marked differences in doctrine and practice have already manifested themselves in the different Associations. But the provisions of the Constitution of the Convention are not broad enough to enable the New-York Association to carry out its understanding of this subject, and they are proving to be a restriction upon the usefulness of this organization. The New-York Association is the second in size of the various bodies constituting the General Convention. It is believed, also, that a large number of New-Church people within the limits of other Associations are in sympathy with this interpretation of the doctrines of the New-Church on the subject of the ministry. The Association holds, therefore, that its position should be recognized, and that the members of this large body of the New Church should have the authority of the General Convention to carry out the doctrines of the Church concerning order in the ministry as they understand them.

"For these reasons, the New-York Association petitions the General Covention to so amend Article V., Section 4, of its Constitution, as to allow this body freely to regulate its ministerial order according to its understanding of the doctrines of the New Church."

J. C. Ager, *President.*
John Filmer, *Secretary.*

Ohio Association.

The statistics of societies, as presented at the Association meeting last October, are as follows : —

SOCIETIES.	MINISTERS OR LEADERS.	NO. MEMBERS.
Cincinnati	Rev. John Goddard	251
Cleveland	Rev. P. B. Cabell	60
East Rockport	Rev. P. B. Cabell	47
Glendale	Rev. O. L. Barler	20
Indianapolis		14
Monroe County		67
Napoleon		12
Newark		14
Pomeroy and Middleport	Rev. O. L. Barler	52
Richmond, Ind.	Rev. E. A. Beaman	10
Toledo		15
Urbana	Rev. Frank Sewall	55
Total		617

No change has taken place in our ministerial force, except that Rev. A. J. Bartels has resigned his pastorate in Monroe County, and while still connected with this Association, is at present residing in Chicago, and working in the mission field there. Mr. Beaman's work is unchanged. Mr. Barler is the missionary of the Association, and reports a year of very active labor. Including their regular places of visitation, our missionaries reported seventy-five places visited, two hundred and eighteen services held, the Holy Supper administered twenty-four times, twenty-eight persons baptized, seventeen confirmed, 1,550 tracts distributed, 1,337 volumes sold, including many of Swedenborg's works, and $3,088 in money raised. Mr. Barler has also prepared a very complete directory of New-Church people within the Association limits, which reveals the fact that there are believers living in two hundred and twenty-two different cities and towns.

The societies report three hundred and forty-nine pupils in Sunday schools, with forty-two teachers, and over $700 raised for mission purposes, besides what they raise for their own ministerial services. About $200 besides have been raised publicly for other Church charities and assessments. The Urbana Society has paid off the debt on its church.

At the October meeting action was taken looking to the formation and encouragement of a general reading circle, to follow a

prescribed course in the writings of the Church; and including the classes which meet weekly in the various centres, some three hundred names have been enrolled. We look for good results in time. The members of this reading circle generally unite in the support of the little paper published in the interest of the reading circles of the West, and it is believed that by autumn the various circles in the Western Associations will follow a single course of reading.

The Urbana University has enrolled the present year seventy-seven pupils and students, inclusive of the pupils of the school for girls. The income from investments alone this year amounts to about $4,000.

The Urbana Society has received, under the will of the late William Gardiner of Maine, a legacy of $2,000.

JOHN GODDARD, *General Pastor.*

General Church of Pennsylvania.

THE Societies or Particular Churches of the General Church of Pennsylvania are the following: —

CHURCHES.	PASTORS OR LEADERS.	NO. MEMBERS.
Advent	Rev. L. H. Tafel, *Pastor*	123
Pittsburgh	Rev. John Whitehead, *Pastor*, Rev. A. Czerny, *Assistant*,	91
Immanuel (Chicago, Ill.)	Rev. E. C. Bostock, *Pastor*	49
Allentown	Rev. E. J. E. Schreck, *Ass't Pastor*	26
Brooklyn, E. D., (N. Y.)	Rev. E. J. E. Schreck, *Ass't Pastor*	24
Greenford (Ohio)	Rev. A. Czerny, *Pastor*	21
Florida		16
Lancaster	Mr. S. S. Rathvon, *Leader*	13
Concordia (Kansas)	Rev. Ellis I. Kirk, *Pastor*	10
Delaware County	Mr. George Burnley, *Leader*	13
Utahville and Sanborn	Mr. Edward Ricketts, *Leader*	30
Bethel	Mr. J. C. Rau, *Leader*	12
Renovo	Mr. J. R. Kendig, *Leader*	8
Erie	Dr. E. Cranch, *Leader*	6
	Isolated Members	55
Total		497

The Clergy of this General Church are: General Pastor, or Bishop, the Rev. W. H. Benade; Coadjutor Bishop, the Rev. J. R. Hibbard. Pastors: the Rev. Louis H. Tafel, the Rev. W. F. Pendleton, the Rev. John Whitehead, the Rev. E. C. Bostock, the

Rev. N. C. Burnham, the Rev. Ellis I. Kirk, the Rev. Richard DeCharms, the Rev. Andrew Czerny, the Rev. Eugene J. E. Schreck.

During the past year two new Churches have been incorporated with this General Church: the Immanuel Church of the New Jerusalem in Chicago, Illinois, and the Florida Church of the New Jerusalem.

The Delaware County, Utahville and Sanborn, and Renovo Societies have not reported for the past two years or longer.

The apparent decrease in the number of the members of the Pittsburgh Society is due to a revision of its list. There has been no actual decrease. So with the Greenford Society.

On application of the council of the Immanuel Church, formerly the West-Side congregation of Chicago, Illinois, and in concurrence with the Council of the Clergy of the General Church of Pennsylvania, the Bishop, on Sept. 6, 1885, installed the Rev. Edward C. Bostock into the pastoral office — being the second grade of the Priesthood.

On application of the Greenford Society, and in concurrence with the said Council of the Clergy, the Bishop, on March 21, 1886, at the general meeting of this General Church installed the Rev. Andrew Czerny into the pastoral office.

On application of the Allentown Church and in concurrence with the said Council of the Clergy, the Bishop at the same time and place installed the Rev. Eugene J. E. Schreck into the pastoral office. On May 21, 1886, the Bishop accepted as candidates for the ministry, Messrs. Enoch S. Price, C. Theophilus Odhner, and Fred E. Waelchly, members of the New Church, pursuing their studies in the Theological School of the Academy of the New Church, and issued to them the authorization provided for by Article V. Section I. of the Constitution of the General Convention.

Attention is called to the fact that in the Convention's list of ministers as published in the Journal, the date of ordination of the Rev. John Whitehead into the second degree of the Priesthood, has been omitted. By reference to the Journal of the sixty-first meeting held in the year 1881, it will be seen from the roport of our Ordaining Minister, that Mr. Whitehead was so ordained on May 17, 1881.

The Coadjutor Bishop has continued in charge of the work of supervision and evangelization, and has personally engaged in the

same. During the month of March, he visited Jacksonville and other places in Florida, Georgia, and South Carolina, and organized the Florida Church of the New Jerusalem.

The Rev. Louis H. Tafel, beside the work in the Advent Society, officiated in his pastoral capacity to the German Society of Brooklyn, E. D., N. Y., and, by invitation, to the German Society of Newark, N. J. The Rev. John Whitehead, with the assistance of the Rev. Andrew Czerny and others, has established a New-Church day school in the "East End" of Pittsburgh. The Rev. W. F. Pendleton ministered to the Delaware-County Society during the months of July and August, 1885. He reports that very few of the members of that Society are left. He has preached occasionally to the Advent Society, the Lancaster Society, and the Allentown Church. The Rev. N. C. Burnham, in consequence of removal from Lancaster, Pa., to Pardee, Kan., has resigned the pastorate of the Lancaster Society. The Rev. Andrew Czerny has divided his time between the Greenford Society and the Germans of Allegheny, who form part of the Pittsburgh Society. The Rev. Eugene J. E. Schreck has ministered once a month to the Allentown Church, and also to the Brooklyn Society. He reports that members of the Allentown Church are taking a zealous interest in the education of New-Church children. The instruction in the Hebrew of the Word, and the Latin of the Writings, to which one of the members devotes himself, gives occasion to say that in various parts of this General Church the interest in these studies is on the increase, especially is this true of the Hebrew of the Word.

During the past ecclesiastical year of the General Church, it has received for general uses the sum of $1,455.92,—a larger amount than has been received for a similar period of time heretofore,—an earnest of the efficiency of its organization and of the increasing interest taken in the affairs of this Church by its members.

During the past year, it has pleased the Lord to remove to the other world two prominent and beloved members of the Church,—Dr. Ernest A. Farrington and Mr. Charles P. Stuart. Dr. Farrington was a member of the Council of the Advent Society from the time of its organization, and Professor of Anatomy and Physiology in the Schools of the Academy. The talents which raised him to the distinguished position he held in the homœopathic school of

medicine as professor of *materia medica*, as author and editor of medical works, and as practitioner, he devoted in an eminent degree to the services of the New Church, the welfare and progress of which were ever uppermost in his mind.

Mr. Charles P. Stuart, grandson of the late Rev. J. P. Stuart, was General Editor of the *New-Church Life*, and a teacher in the Boys' School of the Academy of the New Church, in which capacities he displayed unusual ability.

The delegates to the sixty-sixth session of the General Convention are: Mr. John Pitcairn, Dr. G. R. Starkey, Mr. Robert M. Glenn, Dr. F. E. Boericke, Messrs. George A. Macbeth, Albert H. Childs, George H. Gerhardt, Dr. D. Cowley, and Messrs. E. S. Campbell, Hugh L. Burnham, and John Czerny. These delegates are empowered to fill any vacancies in their number.

Respectfully submitted.

JOHN WHITEHEAD, for

E. J. E. SCHRECK, }
ROBERT M. GLENN, } *Secretaries.*

WM. H. BENADE, *Bishop.*

FIRST NEW-JERUSALEM SOCIETY OF SAN FRANCISCO.

THIS Society has had a year of rather more than usual prosperity. Fourteen new members have been received, five have departed this life, and one has been transferred to an Eastern New-Church Society. Our membership is now, therefore, one hundred and sixteen. The average attendance at morning service has been about one-fourth more than the previous year. The pastor has baptized fifteen persons (ten adults and five children), has solemnized twelve marriages, and has officiated at fifteen funerals. Owing to the gradually-widening territorial circle of membership connected with this Society, the pastor has held two regular Sunday services in addition to the morning service in this city, a four-o'clock service at Alameda, and a half-past-seven-o'clock service at Berkeley, with very encouraging results. The general outlook for the cause of the New Church around San-Francisco Bay, including the fields of labor of the three ministers working here, is very hopeful.

JNO. DOUGHTY, *Pastor.*

Savannah Society.

I am requested to made a statement of the general condition and liabilities of our Society. We can count on eight who are able and willing to contribute to Church uses, and these have very little to spare after the needs of daily life are supplied. Our meetings for worship are held every Sunday morning at eleven o'clock in my parlor, the usual attendance being seven or eight.

About five years since, we bought of the city a very desirable lot, valued at $1,000, paid one-third in cash, and gave notes for balance at one and two years. At their maturity, we took up the notes, borrowing $200 to make up the amount, and gave a mortgage on the lot to secure the same, thus attaining a title in fee simple. All property in the city not improved for Church uses is taxable, and the taxes amount to $40 a year. There is now due on the mortgage $190, and money borrowed to pay taxes, $68.15, making $258.15 in all. The lot is valued by city assessors at $1,500. We can sell it for more; probably for $1,800 or $2,000. As we have no means to build a house of worship and make this a centre of missionary work in the South, and as this cannot be done without aid from those that are able to help us, we submit for your decision whether, under the circumstances, it is better to sell the lot, or make an appeal this year for means to improve it. The lot is a corner one, 43 by 130 feet, opposite our beautiful park.

E. Parsons, *Chairman of Trustees.*

Topeka Society.

At your last annual meeting, held at Cincinnati, Ohio, the Topeka Society of the New Jerusalem made formal application for membership in the Convention, and, on recommendation of your Executive Committee, said application was granted. I therefore desire, on behalf of our society, to present a brief report of the work performed during the past year.

With the exception of Convention Sunday, and during the minister's vacation, services for Divine worship and religious instruction have been regularly held in our chapel, and, while we have had but one addition to our membership, the attendance each Sabbath has been quite satisfactory, averaging about forty. We have

lost four members through transfers and removal to other localities.

Quite a number of those who attend nearly all our meetings (but have not formally united with us), feel a lively interest in, and are in hearty accord with the Heavenly Doctrines, and we feel that it is only a question of time when they will openly accept the "New Light" as the Second Coming of our Lord and Saviour.

At the suggestion of our minister we adopted the Swedenborg Library as text books to be used at our weekly meetings, and the interest manifested since their introduction has been very encouraging indeed.

During the latter part of 1885 our minister, Rev. Howard C. Dunham, received a call from the Portland, Maine, Society, and while we recognized the fact that the field to which he was invited would enable him to perform a greater use than he could possibly hope to perform, in the near future, in Topeka, still it was with many regrets that we accepted his resignation as of February 1, 1886.

Mr. Frank L. Higgins, a licentiate of the Massachusetts Association, succeeded Mr. Dunham, and he has shown himself to be a zealous, conscientious, and able worker in the vineyard. It is the earnest wish of each and every member of our society, that he may be ordained at your present meeting, and thereby enable him to perform all the rites and ceremonies of the Church, and thus greatly increase his usefulness.

The interest in our Sunday school continues unabated. The attendance is quite regular, and the pupils manifest considerable interest in the work. We have something over two hundred volumes in our library, and we find it an invaluable adjunct to the school. Collections are taken up regularly for the purpose of purchasing new books from time to time.

Mr. J. F. Goddard and Mr. Frank L. Higgins were elected delegates to the Convention.

CHARLES A. PEABODY, *Secretary.*

Reports of Ministers.

Report of Rev. Chauncey Giles, President of the Convention.

During the last year, I have ordained four ministers, as follows: —

May 31, with the sanction of the General Convention, J. W. McSlarrow, of Alvis, Ark.

Oct. 25, J. M. Washburn, of Philadelphia, with the sanction of the New-York Association.

Dec. 13, William Loring Worcester, of Philadelphia, with the sanction of the Massachusetts Association.

Dec. 20, William Diehl, of Brooklyn, N. Y., with the sanction of the New-York Association.

Rev. Chauncey Giles.

Report of Rev. Joseph Pettee, General Pastor.

Oct. 21, 1885, by the recommendation of Rev. John Worcester, President of the Theological School of the Convention, authorized Frank L. Higgins to preach as a candidate for the ministry for one year.

May 14, 1886, conferred similar authority upon George Mason Davidson.

April 5, 1886, authorized Benjamin Worcester to preach for one year, in accordance with the decision of the Association.

Feb. 8, 1886, ordained Gardiner Ingalls Ward, with the concurrence of the Executive Committee of the Association. His ordination took place at Springfield.

May 2, 1886, installed Howard Carey Dunham as pastor of the Portland Society. The General Pastor officiated at the special request of Dr. Dike.

Applications have been made to me for the approval by our Association of the ordination at this meeting of the Convention of William H. Alden and Frank L. Higgins; and both these applications have received the unanimous approval of the Executive Committee, which is empowered by the Association to act in con-

junction with the General Pastor on all matters relating to ordination.

With the exception of a few weeks' absence from duty, the General Pastor has been employed during the year in the duties of his office.

JOSEPH PETTEE.

Report of Rev. John Goddard, General Pastor.

AT the request of the Executive Committee of the Illinois Association, I authorized Thomas Franklin Houts, of Olney, Illinois, as a candidate for the New-Church Ministry, to lead in worship and to perform the other duties pertaining to that office. This was done on November 23, 1885.

Respectly submitted.

JOHN GODDARD,
General Pastor of the Ohio Association.

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*Report of Rev. G. Busmann.**

SINCE making my last report, until now, I have preached regularly for the First German Church of the New Jerusalem in St. Louis, Mo., every Sunday morning at 10 A. M., excepting at such time when on missionary trip. Have also superintended the Sunday school, which had an average attendance during last year of 123 children.

On Sunday evening, March 9, I preached for the German Society in Chicago, Illinois.

On May 6, I was requested to make a trip west, stopping at Kansas City and Westport, Mo. I preached seven times in Westport, baptized one adult and three children there, and returned to St. Louis May 18. During the year 1885 I baptized fifteen children, six adults; confirmed eleven; officiated at seven marriages and eight funerals; communion four times. Last Easter we had eighty-four communicants at the First German Church.

At the request of the Rev. M. Heiberg, of the German Free Evangelical Congregational Church in St. Louis, I am giving a course of lectures on Science and Theology.

G. BUSMANN.

* This report was received too late to be read to the Convention.

*Report of the Rev. James Mills.**

Our little group here have continued to meet during the year on Sundays, except when I was away, and, I trust, with some effort to gather together in His name.

James E. Mills.

Quincy, Cal.

Report of Rev. John Isaac Herrick.

There are no other persons than my wife and myself interested in the New Church, living in this part of Wisconsin, and I have not been able to visit other sections. I have not had opportunity to perform any ministerial duties or meet with brethren, but have lived isolated from all social or associated connection with the outward New-Church organization.

Each year the isolation is seen as a greater privation than during the previous year, but the prospect of a change is not encouraging; yet I dwell in the hope that it will be otherwise.

John I. Herrick.

Mauston, Wis., May 24, 1886.

Report of Rev. C. L. Carriere.

I beg leave to report that I have been actively engaged throughout the year as pastor of the Second German Congregation of the New Church in St. Louis. I have preached every Sunday and superintended the Sunday school, baptized thirty-six persons, solemnized eight marriages, and officiated at eighteen funerals.

Respectfully submitted.

C. Louis Carriere.

St. Louis, Mo., May 25, 1886.

Report of Rev. Gustave Reiche.

Dear Brethren: I reside still in Boonville, Mo., from whence I made my monthly visits to the German New-Church Society in Wellsville, Mo.

Since the last meeting of the General Convention, I have, besides teaching the truths of the doctrines of the New Church by sermons,

* This report was received too late to be read to the Convention.

lectures, and Sunday-school lessons, also administered the Lord's Supper at stated times, baptized three infants, and officiated at three funerals.

Our small Wellsville Society has not grown in outward dimensions since my last report to the Convention, but, I sincerely hope, it has gained by internal progress. Their small house of worship, bare like an old-fashioned "Puritan meeting house," with a very primitive-looking pulpit at one end, I succeeded in having changed into a New-Church Temple or House of Worship, with altar and repository for the Word in the centre of the east end of the house, and reading desk and pulpit at their respective places, and all becomingly draped and ornamented with corresponding monogram and passages from the Word.

An old and unhappy breach terminated years ago, with the aid of previous and pseudo-pastoral labors, in the separation of a few families from the old Wellsville Society, and finally into the building of a second small church, about four or five miles from Wellsville. This breach is also beginning to heal. I am now preaching for both of these parties, and all the members of them can be seen in both of these churches, mingling among each other in a friendly and brotherly manner. This has not been the case for many years.

My last official term as Register of the United-States Land Office at Boonville, Mo., will expire on the sixth of next July, when I intend to remove to Wellsville, Mo., and give all my time to the service of the Church. When I shall have established myself there, then I will conduct services, preach, and lecture not only in the German, but also in the English language.

Respectfully submitted by

GUSTAVE REICHE.

Report of Rev. Adams Peabody.

I CONTINUED my relation to the boarding house mentioned in last report until about the twentieth of last March. While so engaged I could not do any regular ministerial work.

Prior to my recent undertaking to do the work of a colporteur I had probably, during the year, distributed one hundred and fifty to two hundred tracts. About the middle of April I commenced the distribution of New-Church tracts and papers in Eureka Springs, undertaking to make a thorough canvass of the city. At

first I could walk only two or three hours in a day; now, usually, I am out six or seven hours. To this date I have visited probably one-third of the population, not more, and have distributed 1,350 tracts, and over three hundred *Messengers*, with few exceptions leaving one of the latter with each family. From one to five or six tracts have generally been taken, in a few instances more, some member of the family usually making the selection.

If I can be sustained I think, as I did before I came here, that this is a good field for colportage and such other missionary work as opportunity permits, and I shall be glad to have the Board of Missions recognize me in such capacity. The recognition would be helpful to me. A little financial help in the way of books to be sold, as well as tracts and surplus numbers of the *Messenger* (dated since 1881), for free distribution, will be indispensable to my sustenance, and if I could receive $100 in money in the current year it would help me to my feet again. I have recently received a box of tracts and the cheap editions of books from the Philadelphia Book Room.

I own a small and pleasant house here, but at present I am obliged to practise the most rigid economy.

I hope to see any New-Church persons who visit the Springs, and to be helpful to them by suggestions, or in any way possible.

ADAMS PEABODY.

EUREKA SPRINGS, ARK., May 19, 1886.

Report of Rev. B. Edmiston.

FOR several years past I have conducted services in private houses, generally each Sunday through the year, except for a few weeks in the summer. In June of 1885 we organized a society of twenty-seven members. Since that time several New-Church people have come from the East, increasing our number to thirty-five. We have fitted up a very neat and attractive little house of worship, which will comfortably seat about one hundred and twenty-five persons. Since opening it for worship we have had a congregation of over fifty persons at each service.

We have also organized a Sunday school, which under the superintendence of Mr. Claflin promises well.

Our little society is harmonious and active, and nearly free from debt. There are several persons reading with a good deal of inter-

est, and apparently in receptive states, outside our immediate circle.

My time at present is largely occupied with secular duties, but I hope if Providence favors, to be able before long to free myself in a measure from them so as to give whatever time the interests of the Church may require, to ministerial work.

Yours in the faith of the New Jerusalem,

B. EDMISTON.

RIVERSIDE, Cal., May 10, 1886.

Report of Rev. W. M. Goodner.

As I did not report one year ago, I will say that up to January 1, 1885, I continued my monthly visits to Riverside Congregation, preaching twice at each visit, but owing to want of financial support, and being in feeble condition, growing out of chronic trouble contracted in the war of the rebellion, I was compelled to desist from mission work.

During the last twelve months, have had the superintendence of a Union Sunday school in my immediate neighborhood, with full privilege of inculcating New-Church truth; have occasionally preached a sermon to my neighbors, and this is about all I feel now able to do.

Hoping the Lord will guide and bless your deliberations,

I am very respectfully yours,

W. M. GOODNER.

LARNED, KANS., May 4, 1886.

Report of Rev. George W. Chase.

DURING the past year the support of my large family has kept me to the active duties of a teacher of music. I have, however, regularly conducted our little school (somewhat increased in numbers), have loaned many books and papers, and have been the means of interesting in the doctrines an able local minister of the Methodist Episcopal Church.

GEORGE W. CHASE.

COLUMBUS, GA., May 7, 1886.

Report of Rev. W. H. Schliffer.

I AM not at present connected with any Association, but am still active. Last June, 1885, I received an invitation from several New-Churchmen, south of Garden City, to preach. I accepted. The meeting was held in a school house. There were not many persons present, but our attendance averages now seventy-five or eighty persons. A good impression has been made. A doctrinal class has also been lately organized by Chauncey Parsons, son of the late Theophilus Parsons. Mr. Parsons has also charge of an adult Bible class, and he is very much esteemed. I preached regularly for our friends, Sunday mornings, until December; since then I preach Sunday afternoons. This change was brought about by the resignation of the Rev. P. J. Faber, of the German New-Church Society of New York. In December, the Society extended a call to me to be their minister. I accepted. In January, 1886, the Society unanimously accepted me as their pastor. There were eight persons added to the Society since my ministration, and the Sunday school has an increase of thirty-five children. There are at present eleven confirmation scholars. The Society is in a good condition.

Respectfully submitted.

W. H. SCHLIFFER.

Report of Rev. J. W. McSlarrow.

SINCE my return from the last session of the Convention in Cincinnati, I have regularly officiated for the Cold-Springs Society on the second Sunday in each month, except during the inclement weather of last January and February, when it was impossible to get a congregation together. In addition to this, I have done considerable missionary work in this and adjoining counties. I have preached five times at Polk Bayou, in Sharp County, twice at Barren Fork in Izard County, five times at Walnut Grove Methodist-Episcopal Church, twice at Cedar Grove Methodist-Episcopal Church, and once at a Christian (or Campbellite) Church, all in Independence County, but in different neighborhoods, and making in all fifteen times. I have baptized two infants, confirmed two adults, and administered the Sacrament of the Holy Supper four times. I have sold ten books (all pocket

editions), mostly to ministers of other churches. I have distributed several hundred tracts and *Messengers*, having sent off more than two hundred copies by mail to persons whose addresses I had procured. I have had many conversations with ministers of other churches, some of whom seemed to be in receptive states, especially those of the Christian or Campbellite faith. I have been instrumental in starting a Union Sunday school here (at Alvis), and belong to the Bible class. We use no literature of any kind, — only the Bible and New Testament. I am doing all that my limited time and abilities will permit to spread the light among my friends and neighbors.

While I regret my inability to attend the present session of the Convention, I trust and believe that the spirit of charity and brotherly love will rule in the hearts of its members, and that its deliberations will commend to the world the truths of the new dispensation. Fraternally yours,

J. W. McSLARROW.

ALVIS, ARK., May 20, 1886.

Special Reports.

Report of the Trustees of the "Iungerich Fund."

To the General Convention of the New Jerusalem, in the United States of America:—

The undersigned Trustees, appointed by the late Louis C. Iungerich, respectfully submit this their twelfth annual report to your body.

The balance in the hands of the Trustees as per last year's report, was $34,057.57 of which $33,000 was reported as invested for the purposes of the Trust.		
There has been collected of income during the year, one year's interest on investments		1,779.79
Interest on money in bank, to Dec. 1, 1884		24.81
Total		$35,862.17
The only payments have been for an Account Book	$0.80	
And to J. B. Lippincott Co. for manufacturing books	1,299.22	
Total		$1,300.02
Leaving a balance in hand of, of which $34,500 is invested, $1,500 additional having been added during the year to the invested fund.		$34,562.15

They would further report that their special work is progressing in an encouraging way. They continue to receive evidence of appreciation from the recipients of the books, and from time to time very marked indications of the effect produced by this work of distribution upon the minds and standing of ministers. There have been distributed during the past year about nine hundred and fifty-eight copies of *The True Christian Religion*, and about nine hundred and fifty-four copies of the *Apocalypse Revealed*. During the same time the American New-Church Tract and Publication Society has distributed nine hundred and twenty-six copies of *Heaven and Hell*, and eight hundred and forty-one copies of the *Life of Swedenborg*.

The total number of copies of the different books distributed to date is as follows:—

Of the True Christian Religion	26,358
" " Apocalypse Revealed	19,354
The American New-Church Tract and Publication Society has distributed of Heaven and Hell	23,942
And of the Life of Swedenborg	8,843
Making a grand total of	78,497

The gross distribution during the past year being 3,679

The Trustees in making their report desire to renew their acknowledgment of obligation to the Trustees of the Rotch Fund for the use of the plates of *The True Christian Religion* and the *Apocalypse Revealed*, from which all the gift books have been printed, and they also desire to express again their sense of the service which has been rendered them by Dr. John Ellis, who has in many ways called attention to this work and induced a large number of ministers and students to call for the books.

JULIEN SHOEMAKER,
EDWARD C. IUNGERICH,
HENRY IUNGERICH,
WM. MCGEORGE, JR.
Trustees.

REPORT OF THE GERMAN MISSIONARY UNION IN AMERICA.

SINCE our last report, the Union held a general meeting at Berlin, Can., on July 17 and 20, 1885.

During Mr. J. G. Mittnacht's stay in Philadelphia, he devoted considerable attention to the Union's Book-room, which, shortly before his arrival, had imported a large invoice from his stock in Germany. The book trade has suffered from the hard times,—only $861.76 worth of books having been sold during the past two years.

The Union continues to be actively supported by the Germans in the United States and Canada, and has thus been enabled to continue aiding German missionaries in America.

At the meeting in Canada, the state of the New Church in Germany and Switzerland was discussed, especially in regard to the preservation of the priesthood there, which was considered very important by the meeting. Accordingly, in the course of the year, the circumstances in the countries named making it imperative, the Council of the Union opened a list for contributions in aid of

the support of the Rev. F. Görwitz, the only New-Church clergyman in those countries. The subscriptions to date amount to about $250. The Union expects to continue its efforts in this direction.

The German Church has lost a very active worker by the death of the Rev. A. O. Brickman, a member of the Executive Council of the Union, who passed away at Baltimore, Md., on Jan. 5 of this year, aged sixty years. Shortly before his death, Mr. Brickman prepared a German Catechism, which will soon be published.

The officers of the Union are: President, the Rev. F. W. Tuerk; Vice-President, the Rev. L. H. Tafel; Treasurer, Mr. H. Schill; Treasurer of the German and Swiss Mission, Dr. F. E. Boericke; Secretary, the Rev. E. J. E. Schreck. The home office continues at 1011 Arch Street, Philadelphia, where all the books are kept.

Respectfully submitted for the Union.

EUGENE J. E. SCHRECK, *Secretary.*

REPORT OF THE TRUSTEES OF THE SWEDENBORG MEMORIAL FUND.

At the last meeting of the Convention, the whole amount reported as received from subscriptions to this fund was		$1,247.46
The following sums have been received during the year ending April 30, 1886:		
From S. B. Spear	$5.00	
A. W. Parker	3.00	
Mrs. A. Cushman	1.00	
C. Patterson, Kirkville, Mo.	5.00	
J. R. Hamilton, Almont, Mich.	2.00	
Book Room, Philadelphia, Pa.	3.90	
D. M. Seaforth, Toronto, Can.	1.00	
Mrs. T. P. Chandler, Brookline	30.00	
Philo Woodruff, Faribault, Minn.	2.00	
J. D. Ronald, Brussels, Ont.	2.00	
Mrs. S. B. Tisdale, Mott Haven, N. Y.	10.00	
A. W. Parker, Boston	2.00	
Mme. S. R. Hanau, Paris	5.00	
Interest	6.00	
		$77.90
Total amount received		$1,325.36
From this there has been remitted to Stockholm	$210.00	
Paid postage, printing, etc.	38.00	
		$248.00
Leaving a balance in the hands of the Treasurer of		$1,077.36

F. A. DEWSON,
FRANK SEWALL, } *Trustees.*

Addresses.

Address of the General Conference of the New Church in Great Britain to the General Convention of the New Jerusalem in the United States of America, 1886.

Beloved Brethren: It is my privilege this year, and also my pleasure, to be the medium through whom the General Conference of the New Church in Great Britain sends its fraternal geetings to the General Convention of the New Jerusalem in America. This annual interchange of the expression of brotherly affection and good will is a custon of many years' standing, and let us hope it may long continue to be a means of encouraging us to greater exertions in the promotion of New-Church life among ourselves, and in the dissemination of the doctrines of the New Jerusalem in the world around.

The Conference received with evident pleasure your address by the hand of the Rev. L. P. Mercer, and though it was not read by a messenger from your Convention, as it was the year before, nor was it enforced, as it has been on several occasions, by the eloquent and loving voice of your President, the Rev. C. Giles; yet we rejoiced in the exalted sentiments it expressed, and most cordially reciprocate the expressions of regard and good will which it contains. And let me add that while your Convention was not represented at our Conference in August last, we were glad to receive a representative of your Church in the person of Mr. Samuel Waller, of Seneca Falls, U. S., whose friendly and genial presence among us reminded us so much of our New-Church brethren across the Atlantic.

The truth which is so beautifully enforced in your address, is indeed, a grand and inspiring one, — that the New Church, with all its varied organizations, institutions, and operations throughout the world, *is a one*. The New Church throughout the world is, indeed, a kingdom of the Lord by which he is seeking to cultivate a more spiritual life among men, and shed abroad a more spiritual light throughout the world. And the power by which he is doing

this is increasing year by year. We have abundant manifestations that in the light of the present day, old errors, fallacies, and misconceptions are rapidly passing away, and new and more rational conceptions of truth are taking their place. We have many manifestations, also, that in the greater and warmer charity of the present day, old prejudices and bigotries are melting down, and the ground of the human heart is being prepared not only for a higher light, but also for a holier and more spiritual love. In the progress of this work, it must needs be that there will be much that is destructive, and it will seem, from time to time, as if much that is good and true is being destroyed therewith. But let us keep our souls in patience, and trust in the Lord, for our revelations show us that within or underneath the destructive work there is a restorative force, which takes up from the perishing the good and the true, and builds them up into new forms, new states, and new and more spiritual conditions of life.

One of the many manifestations of this change which is going on is seen in the evolutionary method, as they call it, of interpreting the Divine Word. The time was when the Christian Church would insist upon reading into the text of the Sacred Scriptures the fallacies and heresies which had been handed down to her from the dark past. Nor would she allow of the acceptance or acknowledgement of any other. The Philistine spirit of that age was intent upon filling up the wells of Divine truth with the dust of the earth, and upon keeping them so filled up. But now a new spirit is being evoked, and many will no longer be forced to read into the Divine language the traditions and heresies of the past. They strive, and prayerfully strive, to evolve the true meaning of the Divine Word for themselves, and many are enabled thereby to draw from the deeper streams of its spirit and truth. And how great is the help which can be rendered to this spirit by the revelations of the New Church, and especially by the unfoldings of the Science of Correspondences! And may we not feel assured that by the operations of the New Church through all its varied organizations and institutions throughout the world, the Lord is rendering this help to an extent far beyond what is seen by men.

But we can see that this work is intended not only to enlighten Christian faith, but also to purify and perfect Christian loves, and this is the chief end, indeed, which the Lord ever keeps in view. There cannot be a doubt but that Christian love is sorely tried by

the changes and disintegrating processes through which it has to pass, but these processes are the oil presses in which a holier and more spiritual love has to be expressed. Nor has the New Church any immunity from this ordeal. The many and varied uses performed by the New Church throughout the world are an evidence of Christian love, and of Christian love of a high order, but it is a love which is subject to change. Love in the New Church is first natural, and is afterwards to become spiritual. And it is by the trials, difficulties, and sorrows connected with our work that the Lord is seeking to perfect the good we do, and spiritualize the love from which we do it. That this may be done, he requires our faith, and that we place our reliance more unreservedly upon him, he requires us to become increasingly faithful to the revelations he has committed to our trust, and that we all should ever strive to work together in unity of the spirit and in the bond of charity.

That these are the hopes and aspirations of our brethren in America, we have every assurance, and, with feelings of brotherly regard and esteem, we pray that the Lord's blessing may abundantly rest upon the labors of your coming session.

On behalf of the seventy-eighth session of the General Conference of the New Church in Great Britain,

I am yours, dear brethren,

WM. WESTALL, *President.*

Countersigned, E. WHITEHEAD, *Secretary.*

ADDRESS OF THE GENERAL CONVENTION OF THE NEW-JERUSALEM CHURCH IN THE UNITED STATES OF AMERICA TO THE GENERAL CONFERENCE OF THE NEW CHURCH IN GREAT BRITAIN, 1886.

DEAR BRETHREN: I am permitted to express to you, on behalf of our Convention representing the New Church in this country, the cordial interest which is taken here in the work in which you are engaged, and the strong desire of our people to coöperate with you in bringing to mankind the blessings of the New Age. We deem it cause for congratulation that in entering upon the second century of the public acknowledgement of the principles of the New Church, we find organizations in larger and lesser forms on both sides of the Atlantic actively engaged in providing for what

is Divine among men, and disseminating with enlarging ability the truths of the Holy Word revealed therefrom by the Lord through his servant, Emanuel Swedenborg. By the publication of his works in inexpensive forms according to the example set us by you, and their consequent increased sale, by their gratuitous distribution to the clergy to the extent of eighty thousand volumes, by the profuse issue of collateral books, by the constantly-increasing publication of tracts, and by the efforts of pastors, missionaries, and lay-workers, our influence upon the vast and almost wholly unaffected multitude is gradually strengthened, and all so employed receive encouragement to labor in the high hope that those coming after them will reap the fruits of their exertions.

As useful especially to our own people, the continuation of the new edition of Swedenborg's works in the Latin, and the issue of some treatises by him never before published, may be mentioned as a slight response to the efforts of your own efficient Swedenborg Society. Within the year, Reading Circles for concerted study of the doctrines have been formed in several of our Associations. The number of trained young men added to the ministry has been so large as to attract the grateful attention of our people. The agency of periodical literature was never so thoroughly utilized by us as at present.

There are three great trends of thought in this country which must be taken into account in considering our undertaking.

The first is that which leads men to abandon unreasonable doctrines, to look to science rather than to revelation, and to espouse Natural Religion. Not understanding the Word, which cannot be understood without doctrine, they hold to belief in a Creator and in the necessity of morality, but do not look to the Lord as God manifest; nor do they regard the Word with reverence, though respecting its antiquity. To this class belong almost all in what are called the Liberal churches, and many popular preachers in other connections, who openly break their ordination vows, and are not brought to discipline from the fear of increasing their influence. To this class belong, also, many persons who do not yet find a ground of reconciliation between science and theology. Here, too, are our moderate Pantheists, our Idealists, our Spiritists, our so-called Christian Scientists. All acknowledge what they call God, but there is no prayer to the Lord, no preaching of salvation, no confession of sins, and no idea of regeneration.

Over against this tendency is that which looks to Artificial Religion, and trusts to the forms and modes of a dead past. Magnificence of church structure leading to worship of the place, imposing rituals captivating ear and eye and soothing to rest the questioning mind, eloquent declarations of apostolic succession and of a Church unchanged from the beginning, the return to awe-inspiring modes of worship on the ground that they are Catholic, and a general dislike of all theological inquiry as needless, are characteristics of this trend of thought. By promise of salvation for its adherents and by all imposing appearances, this tendency with vigor wages war with the first, and is regarded by many as affording the only relief from the comparative unbelief of Natural Religion. The people of our country feel the influence of these two tendencies, and are drawn now towards rationalizing unbelief, and now towards some form of superstitious and sentimental credulity.

Besides these tendencies, as we well know, is that towards Spiritual Religion, which neither ignores prophecy nor blindly interprets it in an earthly way, which appreciates scientific research without looking to it as a source of spiritual light, which does not despise appropriate forms, but makes them subordinate to the substance of religion, which rejects the errors of the past, which looks to the Lord and to his Word, and which would raise men out of naturalism and mediævalism to true discipleship. This trend of thought, guided as we are by that system of revealed truth which is the fulfilment of prophecy, it is our privilege to represent. With some assistance from enlightened men of other connections, who see in some one or more points the truth which we have in fulness in the works of Swedenborg, we are laboring in a cause as important as was ever vouchsafed to man, and, from its very nature, permanent, though the liking for Natural or for Artificial Religion is only a temporary phase of thought preceding the day when men will see eye to eye.

We are daily painfully reminded how slowly the world emerges from its subjection to falsity. We watch for the morning with an eagerness which leads some to overrate the progress which has been made, and draws others in their disappointment to take a despairing view; but we seek not to forget that the only way in which such a thorough change of thought and life is to be effected is a gradual one, whose stages man cannot discern. It is certain,

however, that in so far as the worthless fig-tree of false pretence in religion is made to wither in the minds of men seeking fruit for their mental hunger and finding leaves only, in that degree will be obtained the strength necessary to cast down the mountain of self-love on which perverted Christianity has her throne.

In this great and world-wide undertaking we labor with you, much encouraged by your devotion to the work in the great field of the British Empire, and fully believing that such work is not in vain. The bright day may tarry, but its coming is sure. We look back with a chastened thankfulness. We look forward with a hope which is in God, who hath spoken and doth not repent, saying, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

The address kindly sent us from the pen of your President, Rev. William Westall, has been received with much pleasure, and its sentiments of affection are cordially reciprocated.

Grateful for the privilege of addressing you, and much more grateful for your existence as an important agency for bringing light and life to mankind,

I am, on behalf of the Convention,

Sincerely your friend,

THEODORE F. WRIGHT.

Communications.

FROM THE GOTTENBURG, SWEDEN, SOCIETY.

To the General Convention of the New Church of America, New York:—

DEAREST AND MOST RESPECTED BRETHREN: One year has passed since we appeared before you, and we now feel a hearty wish to greet you again when you gather together to deliberate upon the greatest concerns of the Lord's New Church. May your work go on, led by true fraternal love, and may the great Lord of the Church, Jehovah Jesus, be able to crown your activity with his rich blessings, that it may benefit not only your own vast country, but also all the countries of the earth! Yea, such is the connection between the different branches of the Church in the world,—the Church is a living organism,—so that if one part be blessed, it cannot but produce blessing, also, unto the other parts or members. It may, therefore, not be without moment if a little Society in a remote corner of the world in old Sweden presents their best wishes on an occasion like this. It is also that; a member, though a little one, in the great whole. Yes, may your work be richly blessed,—that is our warm and brotherly wishes!

Our Society has, through the mercy of the Lord, been permitted to continue its efforts to make the divinely-inspired truths of the New Church known. Here in this city thus Divine service has been held without abruption, except during the summer vacations, and the time our pastor, the Rev. Mr. Manby, visited other places. Moreover, we have had so-called "conversation meetings," where questions of the attendants were taken into consideration and answered. But one thing we wish to put forth as promising, and, in our opinion, of great moment. Our pastor has repeatedly been requested to deliver lectures at Good Templar meetings, which are very often held here. This request, as far as time permitted, he has willingly fulfilled, and his lectures have been received with general satisfaction, which we conclude from the fact that the requests have been frequently repeated. As our own public worship room, the festival hall of the Commercial Institute, although in every respect an excellent and appropriate one, is too expen-

sive (about sixteen kronor for the morning and evening service, with addition of charges for gas-light, would get up to nearly double the amount), we are glad that an opportunity is given for our pastor, without any expenses from our Society, to hold religious lectures several Sunday evenings for a sometimes very numerous audience. These lectures are namely no usual abstinence lectures, but treating subjects of religion,—a passage, for instance, out of the Holy Scripture is taken, which, more clearly understood in the light of the New Church, could be useful to the life of his hearers in time and eternity. Of no small import is it, also, that on such occasions quite another class of people in general gets an opportunity of acquiring knowledge of these sublime and always-practical truths.

As to the economic side, may be mentioned that in the months of May and December last year, to help in supporting our pastor, public sales were arranged by our ladies, which produced about five hundred kronor.

Concerning the outward work, not omitting that of Stockholm, where our pastor alternately at the request of the New-Church Missionary Society, conducted public worship and delivered evening lectures, which lectures, though the audience room was one of the most spacious halls in Stockholm, have been so numerously attended that many could not get admittance,—perhaps the Stockholm brethren will give you some notice hereof,—the Rev. Manby has delivered three evening lectures in Oerebro, a town in the middle part of Sweden, all those attended by several hundreds of people. And of late he has delivered two lectures in the isle of Malmoen, on the western coast of Sweden, also those well attended, after which a general desire was expressed by the hearers that he might be able to return soon.

For the summer our pastor has been requested to visit several places and there to lecture, which he also intends to do.

May the great Lord of the Church in His mercy look to our weak efforts, and He that gives the growth bless the same for His name's sake! And may He, we repeat once more our prayers, bless you, our most respected American brethren, with His love, wisdom, and power, now and forever.

Yours, on behalf of the New-Church Society of Gottenburg (Sweden), very sincerely and affectionately,

G. S. Sommar, *Secretary.*

Gottenburg, May 15, 1886.

NOTE.— The communication from the Society of Believers of the New Church in Sweden, which was received during the last hours of the business sessions of the Convention, and referred to the Secretaries with full powers as to printing with the Journal, is not printed because its subject matter belongs rather to the Board of Home and Foreign Missions, to which it has been turned over.

Copy of Act of Incorporation.

An Act to Incorporate the General Convention of the New Jerusalem in the United States of America.

SECTION 1.— *Be it enacted by the people of the State of Illinois, represented in the General Assembly*, that Rev. Thomas Worcester, D. D., of Boston, Mass., Rev. J. R. Hibbard, of Chicago, Ill., Rev. T. B. Hayward, of Brookline, Mass., Robert L. Smith, Esq., of Jamaica, L. I., N. Y., J. Young Scammon, Esq., of Chicago, and I. S. Britton, Esq., of Springfield, Ill., Hon John B. Niles, of La Porte, Ind., Dr. Charles Shepherd, of Grand Rapids, Mich., Rev. Chauncey Giles, of Cincinnati, Ohio, David Snyder, Esq., of Philadelphia, Penn., N. F. Cabell, Esq., of Warminster, Va., Hon. John H. Wilkins and Sampson Reed, of Boston, Mass., Oliver Gerrish, of Portland, and Henry B. Hoskins, of Gardiner, Me. their associates and successors, be, and they are hereby constituted a body corporate, under the name of "The General Convention of the New Jerusalem in the United States of America"; under which name they shall have perpetual succession with power to receive, take by gift, purchase, devise, or otherwise, property and estate, real, personal, or mixed, for educational or religious purposes, and to hold, lease, and sell or convey the same at pleasure.

SECTION 2.— The business affairs of said Convention shall be managed and controlled by its Executive Committee (or General Council), subject to the direction of the Convention when in session. Said Committee (or Council) shall be chosen or appointed, from time to time, in such manner as the Constitution of such Convention may direct, and shall be governed by the Constitution of such Convention, and act in conformity to its votes. Said Committee (or Council) may create such offices, and appoint such officers, as they may see fit, and remove the same at pleasure; and may manage its business affairs in such manner as a majority of said Committee (or Council) may determine, subject to the control of the Convention.

SECTION 3.— Said Convention may sue and be sued, plead and be impleaded, prosecute and defend in all courts and places, in its corporate name, by attorney or otherwise. All deeds, conveyances, or leases of the property held by said Convention, for the purpose of leasing or conveying such property, shall be made under the hands of the President and Recording Secretary, and under such seal as said Executive Committee (or General Council) may adopt; but all such deeds must be approved by a majority of said Committee (or Council).

SECTION 4.— All gifts, devises, or bequests made to said Convention, shall be used for educational or religious purposes; or the proceeds thereof, if sold, or disposed of, shall be so applied.

SECTION 5.—Nothing in this act contained shall be so construed as to interfere with the right of said Convention to alter, amend, or abolish its Constitution, or to form a new one, whenever it shall see fit to do so.

APPROVED, January 29, 1861.

Form of a Legacy.

"I GIVE to the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois, the sum of ——— dollars for educational or religious purposes."

[Where the gift is to be applied to some particular use, the intention of the testator should be distinctly stated, and the use specified.]

Form of a Devise of Land.

"I GIVE and devise to [here name the Trustees], in trust for the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois [here describe the property], for such uses and purposes as the said Convention may, by vote, choose to apply the same. And the said Trustees are empowered to sell, lease, mortgage, or otherwise dispose of the same at any time, and to invest and re-invest the proceeds for the use of the said Convention."

[Where the testator desires to have used the income only of the property devised, or where the income or proceeds of the property is to be applied to some particular use, the intention of the testator should be distinctly stated, as well as the use intended.]

Recommendations

OF THE COMMITTEE OF LAWYERS ON BEQUESTS AND DEVISES, ADOPTED 1883.

First. The committee earnestly recommend that any person intending to make testamentary disposition of his or her property in favor of the General Convention, or any of its organized agencies in the various uses of the Church, should consult able counsel and be guided by them. The committee desire to call especial attention to this recommendation, and state as their reason for doing so, that the examination made by them of the very different laws of the several States absolutely demonstrates the utmost necessity for this course.

Second. They also submit the following technical suggestions: Unless perfectly certain that the laws of the State where the property is situate permit foreign corporations for charitable purposes to hold real estate, do not make devises of real estate to the Convention, or any of its various Boards, but make a bequest of a given amount of money or other personal property. But where the property to be disposed of consists in whole or in part of real estate, the will disposing of the same should contain an express direction to the executor to sell and convert the real estate to enable them to pay the legacies. This direction is absolutely necessary in the case of real estate situate in the States of California, Dakota, Delaware, Maryland, Mississippi, New York, Pennsylvania, and probably in other States.

Constitution

OF THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA.

ARTICLE I.— *Name.*

THIS Body shall be called the General Convention of the New Jerusalem in the United States of America, and shall consist of all who acknowledge the doctrines of the New Jerusalem as revealed by the Lord from His Word in the writings of Emanuel Swedenborg, and who unite with this Body in performing the uses of the General Church.

ARTICLE II.— *Meetings, etc.*

SECTION 1.— Meetings of this Body shall be held at least triennially, at such times and places as it may determine.

SECTION 2.— All members of the Convention shall have right to be present at its meetings, and to take part in the deliberations; they may also be appointed upon committees and elected to office. But the right to vote shall be limited to ministers whose official acts are reported to the Convention, and the delegates of Associations and other bodies of the Church connected with the Convention. But this section shall not affect the rights of the present elected members of the General Convention, until the Societies with which they may be connected become members thereof, or of some Association belonging to it.

SECTION 3.— Every Association or other body of the Church connected with this Convention shall be entitled to two delegates, and an additional delegate for every fifty members.

ARTICLE III.— *Officers.*

The Officers of the Convention shall be a President, a Vice-President, two Secretaries, and a Treasurer, all of whom shall be elected by ballot, and hold their offices until their successors are chosen; a Council of Ministers consisting of all the ministers belonging to the Convention, of whom twelve shall constitute a quorum; and a General Council, consisting of the President, Vice-President, Secretaries, and Treasurer, together with four ministers and six laymen, to be chosen by ballot by the Convention.

ARTICLE IV.— *Duties, etc.*

The President, Vice-President, Secretaries, and Treasurer shall perform the duties implied by the names of their several offices, and such other duties as the Convention may require of them. The General Council shall have superintendence of the business of the Convention, and shall exercise the powers of the Convention in the interim of its meetings. The Council of Ministers shall have charge of all matters pertaining to the ministry, subject to the provisions of this Constitution.

ARTICLE V. — *The Priesthood or Ministry.*

PREAMBLE.

"There are things of two kinds which must be in order among men, namely, those that are of heaven, and those that are of the world: those that are of heaven are called ecclesiastical, and those that are of the world are called civil.

"Order cannot be maintained in the world without rulers, who shall observe all things that are done according to order, and those done contrary to order; and shall reward them that live according to order, and punish them that live contrary to order. If this be not done, the human race must perish; for it is innate in every one by inheritance to desire to rule over others, and to possess the goods of others; whence come enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils: wherefore, unless men were held in check by laws, and by rewards suited to their loves, which are honors and gains for them that do good; and by punishments contrary to those loves, which are the loss of honor, of possessions, and of life, for them that do evil; the human race would perish.

"There must therefore be rulers to keep associations of men in order, who should be skilled in the laws, wise, and fearing God. There must also be order among the rulers, lest any, from caprice or inexperience, should permit evils against order, and so destroy it: which is guarded against when there are higher and lower rulers, among whom there is subordination.

"Rulers over the things among men which relate to heaven, or over ecclesiastical affairs, are called priests, and their office the priesthood. But rulers over the things among men which relate to the world, or civil affairs, are called magistrates, and their chief, where there is such a form of government, is called a king.

"With respect to priests, they must teach men the way to heaven, and also lead them; they must teach them according to the doctrine of their Church from the Word, and lead them to live according to it. Priests who teach truths, and thereby lead to good of life, and so to the Lord, are good shepherds of the sheep; but they that teach, and do not lead to good of life, and so to the Lord, are evil shepherds.

"Priests must not claim to themselves any power over the souls of men, because they do not know in what state the interiors of a man are; still less ought they to claim the power of opening and shutting heaven, since that power belongs to the Lord alone.

"Priests should have dignity and honor on account of the holy things which they administer; but they that are wise give the honor to the Lord, from whom are the holy things, and not to themselves; while they that are not wise, ascribe honor to themselves. These take it away from the Lord. Those that ascribe honor to themselves, on account of the holy things which they administer, prefer honor and gain to the salvation of souls, which they ought to provide for; but those that give the honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. The honor of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers; and what is adjoined does not belong to the person himself, and is also separated with the employment. Personal honor is the honor of wisdom and of the fear of the Lord.

"Priests must teach the people, and lead them by means of truths to good of life; but still they must not force any one; since no one can be forced to believe contrary to what he thinks from his heart to be true. He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace; but he who makes disturbance must be separated; for this also is according to order, for the sake of which the priesthood exists.

"As priests are appointed to administer the things which are of Divine law and worship, so kings and magistrates are appointed to administer the things which are of civil law and judgment."— H. D., nos. 311–319.

SECTION 1.— A member of the New Church pursuing in a Theological School of the New Church, or under the instruction of a pastor, a preparatory course of study, may, on presenting to the Presiding Minister of an Association or of the General Convention, the recommendation of the Principal of such school, or of such pastor, become a candidate for the ministry, and be authorized as such by the Presiding Minister to lead in worship, to teach the doctrines of the Church, to lecture, and to officiate at funerals, such authorization to be renewed annually so long as continued; and all such services shall be performed under the supervision of such Presiding Minister or Principal, or a pastor appointed for the purpose; and the provisions of this clause may also apply by vote of an Association to others than candidates for the ministry.

SECTION 2.—A member of the Church who has been a candidate for a suitable term, may, with the sanction of an Association, be ordained into the ministry, with such powers as the Association shall prescribe.

SECTION 3.— A minister who has been invited by a society to become its pastor, may, on presentation of the proper credentials to the Presiding Minister, be installed into the pastoral office, with power, if not previously conferred, to administer the Sacraments of Baptism and the Holy Supper, and to consecrate marriages.

SECTION 4.— A pastor, after a suitable term in the pastoral office, may, by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain ministers, and preside over a general body of the Church, while acting as Presiding Minister of any Association, or of the General Convention; provided that the adoption of these rules shall not affect the status of existing ministers, and that those who have been consecrated as Ordaining Ministers shall be classed as General Pastors.

SECTION 5.— Whenever any ordained person shall call in question any of the doctrines of the New Church contained in the theological writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the Church, or when his life shall evidently be not conformable to the Divine Commandments, he may be suspended from the exercise of his functions as such minister, by the authority of the Association, or other general body of the Church, within whose bounds he may be laboring or residing, until the next meeting of the Convention; but he shall have the right of appeal to the next General Convention; and the General Council of the Convention, with the concurrence of the Council of Ministers, may remove such suspension until his case shall be acted upon by the General Convention. The General Council of the Convention may, for like cause, suspend any minister not within the bounds of an Association, or

other general body of the Church, in connection with this Convention. And whenever, in the opinion of the Chairman of the Council of Ministers of this Convention, or the General Pastor or President of an Association, or other general body of the Church, the circumstances of the case require that such minister should suspend his functions before there is time or opportunity to lay the case before such General Council or Association, or other general body of the Church, such General Pastor or President shall notify such minister not to further exercise the office of minister until the matter can be brought before the tribunal herein authorized to suspend. The Convention may, for like cause, suspend any minister.

ARTICLE VI.

Corporations, Boards, and Trustees, constituted for general uses to the Church, and desiring to coöperate with the Convention, may receive such recognition and supervision as may be determined, in conformity with the laws of the States in which they legally exist.

ARTICLE VII. — *Amendments.*

This Constitution may be amended at any meeting of the Convention, by a two-thirds vote; provided, that the proposed amendment shall first be referred to the General Council or the Council of Ministers, and public notice of the substance thereof shall have been given at least six months before the time of such meeting; which notice may be dispensed with for any special occasion by a three-fourths vote of the Convention.

By-Laws of the General Convention.

SECTION 1.— The meetings of the Convention shall be opened by the reading of the Word and prayer, every morning.

SECTION 2.— The Sacrament of the Lord's Supper shall be administered on the Sabbath included in the session of the Convention.

SECTION 3.—A Committee on Credentials, to consist of three persons, shall be appointed at the opening of each meeting of the Convention, to examine the credentials of the delegates, and make up the Roll of the Convention; said Committee to sit during the whole of that meeting, and to add to and correct the Roll, as may be proper.

SECTION 4.— All receivers of the doctrines of the New Church, who are in attendance at any session of the Convention, are invited to take seats in the meeting and inscribe their names and residences in a register to be kept for that purpose, at each meeting of the Convention; and such registry shall entitle them to participate in its deliberations.

This By-Law shall be read by the Secretary immediately after the opening of each session of the Convention.

SECTION 5.— Immediately after the appointment of the Committee on Credentials, Reports and Communications shall be read in the following order : —

1. Address of the President.
2. Report of the Secretaries.
3. Report of the Treasurer.
4. Report of the General Council.
5. Report of the Board of Publication.
6. Report of the Corporation of the Theological School.
7. Report of the Treasurer of the Theological-School Fund.
8. Report of the Board of Managers of the Theological School.
9. Report of the Trustees of the Building Fund.
10. Report of the Trustees of the Rice Legacy.
11. Report of the Trustees of the Rotch Legacy.
12. Report of the Council of Ministers.
13. Report of the Board of Home and Foreign Missions.
14. Report of the Committee on the Publication of Swedenborg's MSS.
15. Report of the American New-Church Sabbath-School Association.
16. Reports of Associations in alphabetical order.
17. Reports of Societies.
18. Reports of General Pastors and Ministers.
19. Special Reports.
20. Unfinished Business.
21. New Business.

When any report called for is not ready, its reading shall be postponed until all other regular reports have been read in their order. This rule shall not apply to

the report of the General Council, which may be presented in print as soon as prepared.

No debate shall be allowed on any of the above reports until all of them have been read; but a motion to refer, or to adopt a recommendation, without debate, shall be in order.

The above Order of Business may be suspended at any time by a two-thirds vote.

SECTION 6.— The rules and regulations which obtain in deliberative assemblies generally, are adopted by the Convention until otherwise ordered.

SECTION 7.— No member shall speak more than five minutes at one time, nor more than twice upon any subject, without the consent or leave of the Convention.

SECTION 8. — When a report is presented, it shall be regarded as received, unless objected to. If objected to, the question of its reception shall be taken. But its acceptance expresses no approval of its contents.

SECTION 9.— The *yeas* and *nays* shall be taken whenever they are called for by one-fifth of the persons voting.

SECTION 10.— The application of an Association or other body of the Church to be received by this Body and represented in the General Convention, may be made through the General Council, and upon their recommendation shall come before the Convention. When the Convention has voted to receive such Association or other body, the President shall announce the names of its delegates, and invite them to come forward. He shall then inform them of the vote of the Convention, and, all the members of the Convention rising, he shall give the delegates the right hand of fellowship, and welcome them to all the privileges enjoyed by other delegates.

SECTION 11.— The President shall present an address at each meeting of the Convention, setting forth the condition and wants of the Convention.

SECTION 12.— The President shall from time to time address the General Conference of the New Church in Great Britain, and other general bodies of the Church, or appoint some person or persons to do so.

SECTION 13.— All addresses ordered by the Convention to go forth in its name, shall first be submitted to the Convention or the General Council for adoption.

SECTION 14.— The General Council and the Board of Publication shall make their General Reports to the Convention, in print, as early as the second day of its session, embracing all subjects intended to be brought by them before that body for its action.

SECTION 15.— It shall be the duty of the Secretaries to attend at the opening of each session of the Convention, and to bring with them the Book of Records, the Journals of the Convention, and such papers as may be in their possession relating to unfinished or other business likely to come before the Convention; and the Treasurer is authorized to audit their accounts for travelling expenses, and to pay the same.

SECTION 16.— The two Secretaries of the Convention shall constitute a Committee on the Journal, whose duty it shall be to procure the publication of the Journal entire as recorded, unless otherwise ordered by the Convention or the General Council; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall judge necessary.

They shall condense and tabulate all reports and documents which are entitled to a place in the Journal, as far as is consistent with giving the substance of the proceedings; they shall revise the List of Societies appended to the Journal; and prepare, from the statistics of the several Associations, or other collective bodies of the Church, a table of the representatives to which the Associations respectively are entitled. For the expenses of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

SECTION 17.— The Secretaries shall, under the direction of the President, distribute to the ministers, Societies, and Associations belonging to this Convention, the Minutes of the General Conference of the New Church in Great Britain, and other documents sent to this Convention, as soon as received. They shall also under the direction of the President distribute copies of the Journal of the Convention to foreign bodies or persons abroad.

SECTION 18.— Meetings of the General Council may be called by the President, Secretaries, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and at all meetings of said Council, seven shall constitute a quorum. No appropriation of a larger sum of money than two hundred dollars shall be made by said Council, unless a majority of the members thereof assent thereto; and no portion of the principal of the Rice Fund shall be appropriated by the Council; nor shall any appropriation be made by said Council at any time, beyond the amount in the treasury available for the purposes of the appropriation.

SECTION 19.—All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention, or provided in the Constitution; but the Vice-President may appoint committees in the President's absence.

SECTION 20.— The President and Vice-President are authorized to fill vacancies on any committee, or to appoint any committees that may have been overlooked, and to send their names to the Secretaries for publication in the Journal. All officers and committees shall report in writing to the Convention at each session. The Council of Ministers and the General Council shall report all their doings to the Convention.

SECTION 21.— There shall be a Board of Home and Foreign Missions consisting of seven members, who shall be nominated by the President of the Convention, and confirmed by the Council of Ministers.

SECTION 22.— A committee of three persons shall be appointed to prepare, on behalf of the Convention, for each meeting thereof; and it shall be the duty of such committee, under the direction of the President, to cause to be prepared and printed a programme for the Convention; but such programme may be changed at any time by the Convention.

SECTION 23.— A Board of twelve Managers shall be appointed by the Convention, to which Board shall be intrusted the care and conduct of the Theological School. When the Board is elected, the members shall divide themselves into three classes by lot, numbered *one*, *two*, *three*; the first of which will serve one year, the second two years, and the third three years; and thereafter four members shall be elected annually, by the Convention or the General Council, to serve three years. These twelve Managers shall elect the President of the Theological School, who shall thereupon become, *ex-officio*, a member of the Board.

SECTION 24.— When a minister is ordained by authority of the Convention, or other body of the Church reporting to the Convention, he shall be considered a minister and member of the Convention, and subject to its jurisdiction, until his connection therewith shall be severed by voluntary act on his part, or by the authority of the Convention. Every minister ordained by authority of the Convention, and not connected with an Association, shall report his official acts to the Convention annually. Whenever such minister, so ordained, shall neglect to make a report to the Convention as aforesaid, he shall be notified of such neglect by the Secretaries. After notification and failure to report for three years, his name may be stricken from the Roll of Ministers, after the fact has been certified by the Secretaries to the Convention. In case a minister shall desire to be reinstated after his name has been stricken from the Roll, he shall make application to the Convention, which shall be referred to the Council of Ministers, which shall report thereon to the Convention. The Council of Ministers shall from time to time revise the list of the ministers, and report the same to the Convention.

SECTION 25.— Whenever any person who has been elected a member of the Convention shall become united with an Association, or other collective body of the Church, which is connected with this Convention, his name shall be omitted from the list of those who are members by election.

SECTION 26. — All communications addressed to the Convention during the interim between its sessions, shall be sent to the President or Secretaries.

SECTION 27.— The Constitution and Act of Incorporation shall be reprinted with each Journal.

Standing Recommendations.

To Associations, etc.

1. EACH Association, or other collective body of the Church, is requested to report annually a list of its ministers.

2. The Convention recommends to the several Associations composing this body that, as far as they are able, they sustain their General Pastor or Presiding Minister in the general work of the Church in their Associations; and when one Association is unable to support a General Pastor, entirely or in part, that adjoining Associations unite in the support of a General Pastor. (Journal of 1875, Minute 66.)

3. Associations are recommended to make such specific rules, under the general rules for the regulation of the ministry, as they may consider necessary or desirable.

To Isolated Societies.

4. To establish a Sabbath school and to give it watchful care, in which the truths of the Church shall be distinctly taught.

5. To adopt as rules of discipline, or laws of charity, what is taught by the Lord in MATT. v. 23, 24, and xviii. 15–17.

6. To establish free libraries of the theological works of Swedenborg for loan to all who are interested.

To Ministers.

7. If not connected with any Association, to report to the Convention at each session, stating where they are employed, and for what portion of the time.

8. To keep a record of the names, ages, residences, etc., of all persons baptized by them.

To the Standing Committee of the American New-Church Sabbath-School Association.

9. To report annually to the Convention such statistics and such action by the Association as may be of general interest.

Bodies Composing the General Convention.

THE General Convention is composed of the following associated bodies and individual members: —

THE CANADA ASSOCIATION.

Societies.— Berlin, Wellesley, Strathroy, Montreal, and Toronto.

THE ILLINOIS ASSOCIATION.

Societies.— Chicago, Batavia, Peoria, Canton, Henry, Chicago (German), Wilmington, Mount Carroll, Iowa (German), Lenox, Iowa (German), Janesville, Wis., Jefferson, Wis., La Porte, Ind., St. Louis, Mo., Hutton, and Olney.

THE MAINE ASSOCIATION.

Societies.— Portland, Bath, Gardiner, Bangor, and Fryeburg.

THE MARYLAND ASSOCIATION.

Societies.— Wilmington, Del., Baltimore First German, Washington, D. C., Easton, Md., and individual members of the Baltimore Society.

THE MASSACHUSETTS ASSOCIATION.

Societies.— Boston, Bridgewater, Abington, Brockton, East Bridgewater, Yarmouth, Pawtucket, R. I., Mansfield, Gloucester, Fall River, Lowell, Springfield, Brookline, Salem, Providence, R. I., Newton, Waltham, Boston Highlands, Lancaster, Contoocook, N. H., and Taunton.

THE MICHIGAN ASSOCIATION.

Societies.— Detroit, Almont, Ypsilanti, Springdale, and Grand Rapids.

THE MINNESOTA ASSOCIATION.

Societies.— Minneapolis and St. Paul.

THE NEW-YORK ASSOCIATION.

This Association embraces societies and receivers in the States of New York, New Jersey, and part of Connecticut. *Societies.*— New York, Brooklyn, Hoboken, Paterson, Riverhead, Orange, N. J., Mount Vernon, Newark, N. J., Newark (German), New York (German), Vineland, N. J., Mystic, Conn., and Brooklyn, (German).

THE OHIO ASSOCIATION.

Societies.— Cincinnati, Urbana, East Rockport, Glendale Parish, Pomeroy and

Middleport, Newark, Cleveland Parish, and Wyoming, O., Richmond and Indianapolis, Ind., Monroe County, Toledo, and Napoleon, Ohio.

THE GENERAL CHURCH OF PENNSYLVANIA.

Societies.— Pittsburgh, Philadelphia Advent, Lancaster, Greenford, O., Utahville and Sanborn, Erie, Renovo, Allentown, Brooklyn, N. Y., Concordia, Kan., Erie, Pa., Immanuel (Chicago, Ill.), Florida, Fl., Delaware Co., and Bethel.

SOCIETIES.

Edenfield, Pa.	admitted	1866
Milwaukee, Wis.	"	1867
San Francisco, Cal.	"	1870
San Francisco, Cal., First	"	1875
Denver, Colorado	"	1879
Savannah, Ga.	"	1881
Connecticut Association	"	1884
Topeka, Kansas	"	1885

MEMBERS BY ELECTION.

Julien Shoemaker, Philadelphia	admitted	1870
William McGeorge, Jr., Philadelphia	"	1878
Richard A. Lewis, Philadelphia	"	1881
E. Burgess Warren, Philadelphia	"	1881

Ministers of the General Convention.

GENERAL PASTORS.

Samuel Fuller Dike, D. D., Bath, Me., ordained June 7, 1840. Ordained Oct. 10, 1841; consecrated June 13, 1847.

John Randolph Hibbard, D. D., 2040 Cherry Street, Philadelphia, Pa., ordained June 7, 1839. Ordained May 29, 1842; consecrated June 13, 1847.

Chauncey Giles, 3502 Hamilton Street, Philadelphia, Pa., ordained May, 1850. Ordained May 29, 1853; consecrated June 14, 1863.

Frederick William Tuerk, Berlin, Ontario, Can., ordained June 14, 1857; consecrated June 12, 1864.

William H. Benade, 3257 Woodland Avenue, Philadelphia, Pa., ordained June 7, 1846. Ordained June, 1847; consecrated June 8, 1873.

Joseph Pettee, Abington, Mass., ordained July 25, 1838; consecrated July 26, 1874.

John Goddard, Station I, Cincinnati, O., ordained Feb. 4, 1866; invested with the office June 3, 1883.

Jabez Fox, 320 Indiana Avenue, Washington, D. C., ordained June 16, 1849; invested with the office June 1, 1884.

PASTORS AND MINISTERS.

Warren Goddard, Brockton, Mass.	Ordained	Sept.	19, 1839
Nathan Clark Burnham, Hardee, Kan.	"	May	29, 1840
Sabin Hough, 933 Gates Ave., Brooklyn, N. Y.	"	May	24, 1847
William B. Hayden, 31 Winter St., Portland, Me.	"	June	13, 1851
Samuel H. Worcester, Bridgewater, Mass.	"	Aug.	28, "
John P. Perry, New Ipswich, N. H.	"	May	9, 1855
John Henry Ragatz, Benton Harbor, Mich.	"	May	31, 1857
Edmund A. Beaman, Cincinnati, O.	"	April	5, 1858
Gerhard Busmann, 1119 Twelfth St., St. Louis, Mo.	"	Oct.	9, 1859
James Reed, 12 Louisburg Sq., Boston, Mass.	"	April	1, 1860
T. O. Paine, LL. D., Elmwood, E. Bridgewater, Mass.	"	April	5, "
John Worcester, Newtonville, Mass.	"	April	5, "
Joshua Trowbridge Eaton, Shrewsbury, Mass.	"	June	13, "
George Nelson Smith, Northport, Mich.	"	June	24, "
James E. Mills, Quincy, Cal.	"	Aug.	19, "
Adolph J. Bartels, 328 Ashland Ave., Chicago, Ill.	"	Sept.	16, "
John Curtis Ager, 296 Carlton Ave., Brooklyn, N. Y.	"	Sept.	16, "
John Isaac Herrick, Mauston, Wis.	"	Oct.	7, "
George F. Stearns, Mansfield, Mass.	"	Oct.	10, 1861
C. Louis Carriere, 1212 Madison St., St. Louis, Mo.	"	May	4, 1862
Edw. Craig Mitchell, 534 Summit Ave., St. Paul, Minn.	"	Nov.	27, 1862
Edwin Gould, 208 Mountain St., Montreal, Can.	"	Dec.	14, "

Frank Sewall, Urbana, O. ..... Ordained Aug. 23, 1863
Theodore Edson, Lockland, O. ..... " Nov. 29, "
Samuel M. Warren, Hillside, Roxbury, Mass. ..... " June 24, 1865
Willard Hall Hinkley, Brookline, Mass. ..... " Oct. 29, "
Charles H. Mann, Orange, N. J. ..... " Oct. 9, 1867
John W. Hunt, 630 W. Lombard St., Baltimore, Md. .. " Oct. 27, "
Joseph Worcester, 1407 Jones St., San Francisco, Cal. . " Nov. 3, "
Rudolph L. Tafel, 149 Tufnell Park Road, London, N. England. ..... " April 12, 1868
John Doughty, 1508 Leavenworth St., San Francisco, Cal. ..... " April 12, "
William H. Mayhew, Yarmouth Port, Mass. ..... " April 8, 1869
Theodore F. Wright, Bridgewater, Mass. ..... " April 8, "
Gustave Reiche, Wellsville, Mo. ..... " May 16, "
Leonard G. Jordan, Oakland, Cal. ..... " June 6, "
Louis H. Tafel, 832 Windsor Square, Philadelphia, Pa. . " Oct. 3, "
Samuel S. Seward, 225 East Thirty-Second St., N. Y. . " Oct. 15, "
Berry Edmiston, Riverside, Cal. ..... " May 1, 1870
Adams Peabody, Eureka Springs, Ark. ..... " May 15, "
Edward P. Walton. ..... " Oct. 30, "
William M. Goodner, Larned, Kan. ..... " Feb. 19, 1871
George W. Chase, Columbus, Ga. ..... " Sept. 10, "
Stephen Jepson, River Point, R. I. ..... " Aug. 18, 1872
Lewis P. Mercer, Van Buren St., east of Wabash Ave., Chicago, Ill. ..... " Sept. 29, "
E. R. Tuller, Vineland, N. J. ..... " Dec. 10, "
John Jacob Lehnen, Norway, Iowa. ..... " May 11, 1873
John E. Bowers, 36 Homewood Ave., Toronto, Can. .... " May 11, "
William F. Pendleton, 821 Windsor Square, Philadelphia, Pa. ..... " Sept. 3, "
Albinus F. Frost, 417 Fourth Ave., Detroit, Mich. ..... " Oct. 16, "
W. D. Hastings, Janesville, Wis. ..... " Oct. "
Warren Goddard, Jr., 113 Atlantic St., Providence, R. I. " April 2, 1874
Horace W. Wright, Abington, Mass ..... " Oct. 15, "
Solomon H. Spencer, Henry, Ill. ..... " Oct. 18, "
Joseph A. Lamb, Mystic, Conn. ..... " Oct. 24, "
Oliver Dyer, Mt. Vernon, N. Y. ..... " May 28, 1876
Peter Joseph Faber, Baltimore, Md. ..... " June 11, "
Henry E. Goddard, Brockton, Mass. ..... " Sept. 24, "
Richard de Charms, 333 Larimer St., Denver, Col. ..... " Jan. 21, 1877
Richard Ward, Lancaster, Mass. ..... " April 13, "
H. C. Vetterling, Chicago, Ill. ..... " June 10, "
John Westall, Fall River, Mass. ..... " Oct. 11, 1877
Jacob Kimm, Watkins, Benton County, Iowa. ..... " Oct. 23, "
D. H. Rains, Nashville, Tenn. ..... " Feb. 3, 1878
James Power Smith, McMinnville, Tenn. ..... " March 6, "
James B. Parmelee, Wilmington, Del. ..... " June 2, "
Julian K. Smyth, Montrose St., Roxbury, Mass. ..... " Jan. 5, 1879

Fedor Goerwitz, Zum Frieden, Oberstrass, Zurich, Switzerland ..... Ordained June 1, 1879
William A. L. Campbell, 158 Ave. I, West Galveston, Texas ..... " June 22, "
Orson L. Barler, 468 East Broad St., Columbus, O..... " Nov. 1, "
D. Vinton Bowen, Salem, Mass..... " April 8, 1880
Adolph Roeder, Vineland, N. J..... " April 25, "
Edward C. Bostock, 966 W. Taylor St., Chicago, Ill., (Sept. 6, 1885)..... " June 6, "
John Whitehead, 6419 Aurelia St., E. E., Pittsburgh, Pa. (May 17, 1881)..... " June 6, "
Howard C. Dunham, 9 Farrington Place, Portland, Me. " Aug. 29, "
Thomas A. King, Baltimore, Md..... " March 27, 1881
Ellis I. Kirk, Concordia, Cloud County, Kan..... " May 17, "
Jacob E. Werren, Abington, Mass. ..... " March 26, 1882
Joseph S. David, Parkdale, Ontario, Can..... " April 6, "
Benjamin D. Palmer, Paterson, N. J..... " April 11, "
Stephen Wood, Lost Nation, Iowa..... " June 5, "
B. N. Stone, Fryeburg, Me..... " Aug. 27, "
Eugene D. Daniels, Toronto, Can..... " June 3, 1883
Eugene J. E. Schreck, 722 Bellevue St., Philadelphia, Pa. (March 21, 1886)..... " June 10, "
Andrew Czerney, 6419 Aurelia St., E. E., Pittsburgh, Pa. (March 21, 1886) ..... " June 10, "
William H. Schliffer, 20 Cooper Union, N. Y..... " June 10, "
Philip B. Cabell, 35 Quincy St., Cleveland, O..... " Sept. 16, "
Samuel C. Eby, 3575 Cass Ave., St. Louis, Mo..... " June 1, 1884
John T. V. Croy, Ontario, Iowa..... " Feb. 15, 1885
John W. McSlarrow, Alvis, Ark..... " May 31, "
Henry Clinton Hay, 52 Rock St., Fall River, Mass..... " Oct. 1, 1885
J. M. Washburn..... " Oct. 25, "
William L. Worcester, 3502 Hamilton St., Phila. Pa.... " Dec. 13, "
William Diehl, 36 McKibben St., Brooklyn, E. D., N. Y. " Dec. 20, "
Gardiner I. Ward, Springfield, Mass..... " Feb. 8, 1886
William H. Alden, Chestnut and 22d St., Phila., Pa.... " May 30, "
Henry H. Grant, La Porte, Ind..... " May 30, "
Frank L. Higgins, Topeka, Kan..... " May 30, "
John Edward Smith, 1709 Rodney St., Wilmington, Del. " May 30, "

AUTHORIZED CANDIDATES AND PREACHERS.

John M. Hibbard, Chauncey P. O., Athens Co., O..... Authorized May 28, 1843
Benjamin Worcester, Waltham, Mass..... " Oct. 7, 1857
Tobias A. Plantz, Pomeroy, O..... " Dec. 21, 1870
Charles Cottell, Wilmington, Ill..... " Oct. 24, 1874
Thomas F. Houts, Olney, Ill..... " Nov. 23, 1885
George M. Davidson, Abington, Mass..... " May 14, 1886
Enoch S. Price..... " May 21, "
C. Theophilus Odhner..... " May 21, 1886
Frederick E. Waelchly..... " May 21, "

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TREASURER.— MR. FRANCIS A. DEWSON, 28 *State Street, Boston.*

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Council of Ministers.

All the ministers of the Convention, of whom twelve constitute a quorum.

Rev. Joseph Pettee, *Chairman.*
Rev. T. F. Wright, *Secretary.*

Board of Home and Foreign Missions.

Rev. Joseph Pettee, *Chairman.*
Rev. Willard H. Hinkley, Rev. Frank Sewall, } *Secretaries.*

Rev. S. F. Dike, D. D., Rev. J. R. Hibbard, D. D., Rev. John Goddard, and Rev. L. P. Mercer.

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(Incorporated April 10, 1883. *See* Minute 117, Journal 1882.)

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Auditing Committee.— Messrs. Worcester and Colton.

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Rev. Chauncey Giles, of Pa.
H. C. Spencer, of Washington.
C. H. Allen, of Ohio.
G. Woolworth Colton, of New York.

TERM EXPIRES 1888.

Rev. Jabez Fox, of Washington.
E. A. Gibbens, of New York.
Rev. W. B. Hayden, of Maine.
James M. Hill, of Illinois.
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TERM EXPIRES 1889.

R. A. Lewis, of Pa.
Rev. J. C. Ager, of N. Y.
F. J. Worcester, of N. Y.
Rev. J. Reed, of Mass.
R. M. Pulsifer, of Mass.

TERM EXPIRES 1890.

Rev. S. S. Seward, of N. Y.
D. L. Webster, of Mass.
Rev. Frank Sewall, of Ohio.
Mordaunt Bodine, of N. Y.
Rev. John Whitehead, of Pa.

Board of Managers of the Theological School.

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Rev. S. S. Seward,
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Rev. W. B. Hayden,
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Rev. Chauncey Giles,
Rev. J. R. Hibbard, D. D.,
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TERM EXPIRES 1889.

Rev. J. C. Ager,
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TERM EXPIRES 1887.

J. Shoemaker,
Wm. McGeorge, Jr.

TERM EXPIRES 1888.

Rev. W. H. Hinkley,
Job Barnard.

TERM EXPIRES 1889.

George Ropes,
W. N. Hobart.

Trustee of the Rice Legacy.

David L. Webster.

Advisory Committee.— Rev. Joseph Pettee and Mr. F. A. Dewson.

(To be used for publication and gratuitous distribution of the works of Swedenborg; the surplus to be divided between the Board of Publication and the Board of Managers of the Theological School. *See* Journal 1878, Minute 52.)

Trustees of the Rotch Legacy.

Peleg W. Chandler, Francis A. Dewson.

Appointed by the Testator. (*See* Journal of 1864, page 51; to be used for the benefit of the General Convention, but not under its control. *See* Journal of 1866, pages 49 and 110.)

Committee on the Publication of Swedenborg's Manuscripts.

Rev. W. H. Benade, Rev. S. M. Warren,
Rev. S. H. Worcester, Rev. J. C. Ager.

To Audit the Treasurer's Accounts.

David L. Webster, James R. Carter.

Matters Referred to Committees.

Council of Ministers.

1. Translation of the Word. (Journal 1877, Minutes 47–49.)
2. The Confirmation Service. (Journal, 1885, Minute 32.)
3. Section 5, Article V., of the Constitution for revision. (Journal, 1886, Minute 52.)

Board of Home and Foreign Missions.

1. Appropriations to Foreign Missions. (Journal 1885, Minute 117.)
2. Application of Rev. A. Peabody for aid in carrying on his work. (Journal 1886, Minute 22.)

Committee on the Publication of Swedenborg's Manuscripts.

1. Distribution of the Writings in Latin. (Journal 1886, Minute 78.)

Directory

OF PLACES CONTAINING SOCIETIES, WITH THEIR MINISTERS OR LEADERS.

(Corrections and additions to this list are desired, and may be sent to the Secretaries. *See* By-Laws, Section 16.)

ARKANSAS.

Cold Springs, Rev. J. W. McSlarrow, M. D.
Eureka Springs, Rev. A. Peabody.

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San Francisco, Rev. Jos. Worcester.
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Wilmington, Rev. J. B. Parmelee.

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Savannah, Dr. E. Parsons.

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Canton, ———
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Chicago (German), Rev. A. J. Bartels.
Henry, } Rev. S. H. Spencer.
Peoria, }
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Hutton, J. S. Sargent.
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Norway, Rev. J. J. Lehnen.
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Ely Station, Linn County, William Upmeier.

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Bath, Rev. Samuel F. Dike, D. D.
Gardiner, W. B. Perkins.
Portland, Rev. H. C. Dunham.
Fryeburg, Rev. B. N. Stone.

MARYLAND.

Baltimore, Rev. Thomas A. King.
Baltimore (German), Rev. P. Faber.
Easton, William McIntosh.

MASSACHUSETTS.

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Boston, Rev. James Reed.
Boston Highlands, Rev. J. K. Smyth.
Bridgewater, Rev. Theodore F. Wright.
Brockton, Rev. Henry E. Goddard.
Brookline, Rev. Willard H. Hinkley.
East Bridgewater, Rev. T. O. Paine.
Fall River, Rev. John Westall, Rev. H. C. Hay.
Gloucester, Rev. R. P. Rogers.
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Mansfield, Rev. Geo. F. Stearns.
Newtonville, Rev. John Worcester.
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Springfield, Rev. Gardiner I. Ward.
Waltham, Benjamin Worcester.
Yarmouth Port, Rev. W. H. Mayhew.

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Almont, J. R. Hamilton.
Grand Rapids, G. W. Thayer.
Ypsilanti, J. W. Spoor.
Wexford, J. Arthur Morrell.
Benton Harbor, Rev. J. H. Ragatz.
Ruby, Rev. J. M. Shepherd.

MINNESOTA.

Minneapolis, Dr. W. H. Leonard.
St. Paul, Rev. E. C. Mitchell.

MISSOURI.

Boonville, Rev. Gustave Reiche.
St. Louis, Rev. S. C. Eby.
St. Louis (German), Rev. C. L. Carriere.
St. Louis (German), Rev. Gerhard Busmann.
Wellsville, Daniel Lehnen.

NEW HAMPSHIRE.

Contoocook, ———
Manchester (German), Carl Roth.

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Hoboken, E. Ferret.
Newark, Rev. C. H. Mann, George W. Smith.
Orange, Rev. Charles H. Mann.
Paterson, Rev. J. B. Palmer.
Vineland, Rev. A. Roeder.
Newark (German), ———

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Brooklyn, Rev. John C. Ager.
Buffalo, ———
Mount Vernon, Rev. Oliver Dyer.
New-York City, Rev. S. S. Seward.
New-York City, German Society, Rev. W. H. Schliffer.
Riverhead, J. C. Davis.

OHIO.

Bowling Green, J. R. Rudolph.
Cincinnati, Rev. John Goddard.
Cleveland, Rev. P. B. Cabell.
Glendale, C. H. Allen.
Haskins, Wood Co., D. D. Ames.
Greenford, J. Groetzinger.
Kyger, Gallia Co., Asa Bradbury.
Newark, Licking Co., A. J. Baldwin.
Pomeroy, Meigs Co., Hon. T. A. Plantz.
East Rockport, Rev. P. B. Cabell.
Round Bottom, Monroe Co., Rev. A. J. Bartels.
Urbana, Champaign Co., Rev. F. Sewall.
Wyoming, R. H. Andrews.

PENNSYLVANIA.

Allentown, John Waelchly.
Edenfield, Kellyville, Edward Pilling.
Lancaster, ———
Society of the Advent, Philadelphia, Rev. L. H. Tafel.
Philadelphia, First Society, Rev. Chauncey Giles.
Philadelphia, Frankford Society, Rev. J. W. McPherson.
Pittsburgh, Rev. John Whitehead.
Upper Darby, George F. Burnley.
Renovo, Joseph R. Kendig.
Utahville, John Ricketts.

RHODE ISLAND.

Pawtucket, ———
Providence, Rev. Warren Goddard, Jr.

TEXAS.

Galveston, Dr. W. M. Mercer.

VIRGINIA.

Warminster, Willow Bank P. O., N. F. Cabell.

WISCONSIN.

Janesville, Rock Co., ———
Lancaster, Grant Co., ———
Milwaukee, E. R. Persons.
Jefferson, George Copeland.
Mauston, Rev. J. I. Herrick.

SOCIETIES IN ENGLAND AND SCOTLAND.

In this list the first name is that of the place where the Society is located; the second designates the situation of its place of worship; the third is the name of its minister, or some member, generally with the residence annexed.

Accrington, Abbey Street, Rev. W. A. Presland, 2 Holly Bank.
Alloa, Scotland, Greenfield Place, Rev. E. M. Pulsford, Kellie Place.
Ashton-under-Lyne, Katherine Street, off Margaret Street, Mr. J. Brelsford, Audenshaw, near Manchester.
Barnsley, Public Hall, Mr. Alphonse Wood, Osborne House, Doncaster Road.
Bath, Henry Street.
Besses, near Manchester, Charles Street.
Birmingham, Wretham Road, Rev. R. R. Rodgers, the Hawthorns, 31 Hall Road, Handsworth, Birmingham.
Blackburn, Anvil Street, Rev. M. Rowse.
Bolton, Higher Bridge Street, Rev. Thomas Mackereth, High Bank, Belmont Road, Bolton.
Bradford, Drewton Street, Rev. J. R. Rendell, 37 Carlisle Terrace, Manningham.
Brightlingsea, Queen Street, Rev. Joseph Deans, Deans Street.
Bristol, Terrell Street, Mr. John E. Locke, 50 Hill Street, Totterdown.
Bury, Walmersley Road, Mr. F. Rothwell, 53 South Cross Street.
Clayton-le-Moors, near Accrington, Arthur Street, Rev. T. K. Payten, Hygiene Place, Clayton-le-Moors.
Dalton, near Huddersfield, Grove Place, Rev. E. Whitehead, Grove Place, Dalton Road, Huddersfield.
Derby, Babington Lane, Mr. W. J. Adcock, 24 Sale Street, Rose Hill.
Edinburgh, 6 Infirmary Street.
Embsay, near Skipton, Centenary Place, Rev. Edward Jones, South View Terrace.
Failsworth, near Manchester, Croft Street, Mr. Jacob Rydings, 24 Wicken Tree Lane.
Glasgow, 61 Cathedral Street, Rev. J. F. Potts, B. A., 6 Eildon Villas, Mount Florida, Glasgow.
Greenock, Union Hall, East Shaw Street, Mr. Alex. McNeil, 78 Holmescroft Street.
Haslingden, Blackburn Road, Rev. G. H. Smith, Bury Road.
Heywood, Church Street, Rev. R. Storry, 72 Manchester Road.
Horncastle, Queen Street, Mr. William Hall, Mareham-le-Hill.
Hull, Spring Bank, Mr. J. T. Freeth, Terry Street.
Ipswich, High Street, Mr. John Harrison, 34 Berners Street.

Kearsley, Manchester Road, Rev. John Elstob, 7 Victoria Terrace, Stoneclough.
Keighley, King Street, Mr. Alfred Bottomley, Walk Mill House.
Leeds, Willow Terrace Road, Mr. G. J. Holland, 17 Edwin Road, Hyde Park.
Liverpool, Bedford Street, North, Rev. Isaiah Tansley.
London (1) Anerley, Waldegrave Road, Rev. P. Ramage, The Manse, 2 Bourdon Road, South Penge Park, S. E.
London (2) Argyle Square, King's Cross, Rev. John Presland, 25 Rochester Square, Camden Road, N. W.
London (3) Flodden Road, Rev. R. J. Tilson, Camberwell New Road, S. E.
London (4) Camden Road, Rev. R. L. Tafel, 149 Tufnell Park Road, Holloway, N.
London (5) Dalston, Mr. C. Fairweather, 62 Dagmar Road, Tottenham.
London (6) Deptford, Warwick Street, Mr. R. Gunton, 205 Tufnell Park Road, North.
London (7) Islington, Devonshire Street, Islington, N.
London (8) Kensington, The Mall, Rev. Thomas Child.
Longton, Anchor School, Wharf Street, Mr. G. T. Platt, 104 Uttoxeter Road.
Lowestoft, Mills Road, Mr. C. Griffiths, Swiss Cottage, Whaplead Road.
Manchester, Peter Street, Rev. C. H. Wilkins, 3 Alma Terrace, Old Trafford, Manchester.
Melbourne, Derby Road, Rev. James F. Buss, Ashby Road, Melbourne.
Middleton, Wood Street, Rev. William Westall, Polefield, Blackley, near Manchester.
Newcastle-on-Tyne, Cambridge Street, Rev. J. R. Boyle, 24 Normanton Terrace.
Newcastle-on-Tyne, 23 Nun Street, Rev. W. Ray, 53 Cromwell Street.
Northampton, Overstone Road, Mr. John Parton Berry, 75 St. Giles Street.
Nottingham, Bluecoat Street, Mr. J. D. Beilby, Shakespeare Street.
Oldham, Rochdale Road, Mr. W. Winterbottom, 9 Belgrave Road.
Oswaldtwistle, Warren Lane, Mr. A. Layland, 48 Spring Hill Street, Accrington.
Paisley, 12 George Street, Rev. G. L. Allbutt, Wellborne Villa, Meikleriggs.
Preston, Avenham Road, Rev. John Martin, 19 Latham Street.
Radcliffe, Stand Lane, near Radcliffe, Rev. W. T. Stonestreet.
Ramsbottom, Ramsbottom Lane, Rev. Samuel Pilkington, Oak Bank.
Rhodes, near Manchester, Manchester Old Road, Mr. R. Clarkson, 20 Clarkson Street.
Salford, Bolton Street, Rev. J. Christien, Islington Square.
Salisbury, Antelope Square, Mr. T. F. Robinson, West View, Devizes Road.
Sheffield, 128 Hanover Street, Mr. A. E. Beilby, 1 Hanover Square.
Snodland, High Street, Rev. J. J. Woodford, Church Fields.
Southport, Duke Street, Rev. J. Ashby, 113 Duke Street.
Stockport, Higher Hillgate, Mr. J. Wheeldon, Albert Terrace, Brinnington.
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Wigan, Warrington Lane, Mr. John Johnson, New-Jerusalem Church Schools.
Wincanton, North Street, Mr. G. Sweetman, 3 High Street.
Worsley, Old Lane, Mr. G. H. Lock, Beech-Tree Farm, Swinton, near Manchester.
York, Templar's Hall, Mr. William Jubb, 8 and 9 Micklegate.

LIST OF PLACES ON THE CONTINENT OF EUROPE.

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Vienna, Valentin Wiener, Herklotzgasse, No. 26. Chairman New-Church Society.

DENMARK.

Aalborg, Jorgen Weedfald.
Copenhagen, Rev. W. Winslow, Ravnsborggade, 16 B.
Elsinore, Mr. J. Holst, Mary Hill.
Frederickshavn, Jutland, Mr. Alfred Hellemann.

FRANCE.

Bourg (Ain), Edmond Chevrier.
Lavour, Dept. du Tarn, Mons. S. A. Blanchet.
Paris, New-Church Library and Temple, 12 rue Thouin, prè le Panthéon, Charles Humann, Leader.
" M. Berteaux, 12 rue du Chemin Vert, Bois Colombe (Seine).
" Mme. de Chazal, 6 rue Neuve Fortin St. Honoré.
" Dr. Bon, 24 rue du Pont Neuf.
" Dr. Poirson, 18 rue des Grands Augustins.
" Mme. Hanau, 10 Quai de Billey.
St. Amand, Mme. Le Boys des Guays.
Troyes (Aube), Mme. Keller, Faubourg St. Jacques, 75.
Versailles, M. le Comte de la Taille.

GERMANY.

Aeschach, near Lindau, Bavaria, Professor William Pfirsch.
Flensburg, Schleswig, H. N. Thielsen.
Frankfort-on-the-Main, 5 Taunus Strasse, J. G. Mittnacht (President German New-Church Society). Depot and Publication of New-Church Writings.
Goerlitz, Silesia, Julius Winderlich.
Monethen, Prussia, Rev. Adam Schiweck, Postkreis Kowahlen, East Prussia.
Reutlingen, Gustav Werner, Dr. Otto Hahn.
Schoenberg, A. Schmidt, Potsdam, Str. Koenigl, botan Garten.
Stuttgart, Emil Ammann, Villa Sonneck, Koppenthal, No. 8.

HUNGARY.

Budapest, Dr. Georg v. Daniely, Lawyer, II. Donatigass, 4.

ITALY.

Asti, Cav. C. Pugno, Capitano in retiro, 22 Via Roero.
Bari, Sig. D. D'Ambrosio, 105 Strada Caffarelli, President Italian New-Church Association.

Florence, Prof. Loreto Scocia, 18 Via Pier Capponi.
" Rev. A. E. Ford, 6 Piazza Bellaria.
" G. Lorens, Esq., 24 Piazza dell' Independenza.
Mineo, Decano M. Tamburino.
Partinico, (Sicily), Sig. N. Poma Cangemi, City Librarian.
Rome, Arthur Strutt, Esq., Via della Croce.
Torre Annunziata, Sig. G. Gnocchi, Customs Officer.

NORWAY.

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Lillehammer, Capt. C. Boyesen.

SWEDEN.

Christianstad, Carl Schneider.
Fahlun, S. Olsen.
Floda, C. Rooswall.
Foglavik, F. Schade.
Gottenburg, Rev. C. J. N. Manby.
Karlskrona, Dr. H. Carlson.
Linkoping, Magister Sundblad.
Oscarshamn, K. Nordenskjold.
Sala, Mrs. Aaberg.
Stockholm, Rev. A. T. Boyesen, 46 Götgatan, 4 de uppg.
Tarna, C. Anderson.
Uddevalla, Fred'k Cöster.
Upsala, G. Gyllensvard.

SWITZERLAND.

Basel, Dr. Bruckner, Leonhard Str., 43.
Berne, M. Pochon, Mattenhof, No. 12.
Herisau, near St. Gallen, Jacob Eggman.
St. Gallen, Lady von Struve.
Wadenschwyl, near Zurich, { Mrs. Bauman, drug store. / Mrs. Pestalozzi.
Zurich, Oberstrass, Rev. F. Goerwitz.

AUSTRALIA.

Melbourne, Victoria, Rev. J. J. Thornton, Wardley House, Clifton Hill.
Adelaide, So. Australia, Rev. E. G. Day, Luton Cottage, Brown Street.
Sydney, New South Wales, Mr. F. Frost, 261 1-2 Pitt Street.
West Maitland, N. S. W., Mr. A. B. Walker, Elgin Street.
Newcastle, N. S. W., Mr. Charles McIntyre, Cook's Hill.
Moama, N. S. W., Mr. Gordon, Inspector of Customs.

Geelong, Victoria, Mr. Henry Speed, Solicitor, Market Square.
George Bay, Tasmania, Mr. Frederick Bowen, St. Helens.
Brisbane, Queensland, Wickham Terrace, Rev. W. A. Bates.
Auckland, New Zealand, Mr. James Batty, Brodrick Cottage, Ponsonby Road.
Canterbury, New Zealand, Mr. James Anderson, Peterborough Street.
Dunedin, New Zealand, Mr. John Abbey, Glen Post Office.

OTHER PARTS OF THE WORLD.

Trinidad, West Indies, Mr. Joseph St. Aigue, Port of Spain, Secretary.
Graaf Reinet, South Africa, William H. Raboul.
Port Louis, Mauritius.

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